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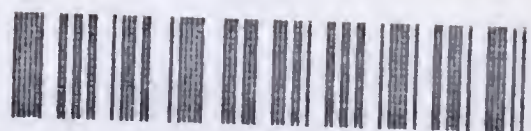


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JANUARY, 1894.

ARTICLE I.

MODERN SPIRITUALISM.

By PROF. L. A. FOX, D. D., Salem, Va.

Spiritualism has several different meanings. In philosophy it is the opposite of materialism. It is the name for the belief that there is a substance distinct from matter. All who believe in a personal God, in the immortality of the soul, and in an intermediate existence between death and the resurrection are in this sense spiritualists. The immense majority of the world believe in this kind of spiritualism.

In ecclesiastical history spiritualism is used to denominate a class of mystics of whom Boehm, Fenelon and Madame Guyon are eminent representatives. They claimed to have the immediate personal direction and influence of the Holy Spirit. They believed themselves peculiarly and preëminently enlightened.

Recently spiritualism is the name given to the belief in communications with the dead. Spiritism has been suggested as a better term because distinctive. But the suggestion has not been accepted, and we are compelled to use the word spiritualism however objectionable it may be. It should, however, be qualified as modern spiritualism. We protest against enumerating among modern spiritualists all who believe in philosophic

spiritualism, and even those who believe enough in the possibility of communication with the spirits of the dead to make an honest examination of the facts.

Mrs. Sidgwick, in the *Britannica*, gives this definition of modern spiritualism: "The belief that the spirit-world manifests itself by producing in the physical world effects inexplicable by the known laws of nature." These manifestations are made through agents who are always persons of a peculiarly sensitive organism, and they are made by written messages, by rappings, by material exhibitions of various kinds and occasionally by spoken words.

The rise and spread of modern spiritualism challenge our attention. If there is any truth whatever in it, what is that truth? If wholly false, what has given it so deep a hold upon so many minds and made converts of some eminent in science and law, whose studies have trained them to an acute examination of fact and evidence? If we denounce it as a stupendous fraud we ought to be able to show sufficient ground for our judgment.

Modern spiritualism took more definite form and began to attract public attention in the year 1848. That was the time of its birth. It grew with amazing rapidity. In 1855 the number of spiritualists in America was put at two millions, and this was pronounced a moderate estimate. The number of spiritualists to-day cannot be determined. The estimates made by spiritualists are much too large. But, after making necessary deductions, we must admit that there are several millions, and that they are growing in numbers and influence.

Not merely from numbers, but also from the array of purported facts modern spiritualism has commanded the investigation of many scientific circles. It has been discussed in the Anthropological Section of the British Association, and was defended by the President, A. R. Wallace, who is well known as the co-discoverer with Darwin of the law of natural selection in evolution. It was investigated by Fechner, Weber and Wundt, eminent professors of philosophy in Germany, and won the confidence, if it did not make full converts, of Fechner and Weber. The University of Pennsylvania has a commission, created under the

Seybert bequest, to examine it. The commission is composed of some of the ablest men in the Faculty and several eminent scholars of the city of Philadelphia. Dr. Pepper, the Provost, is a member, and Dr. Joseph Leidy was until his death. The commission has made public a part of the results obtained in a very valuable volume. Dr. Carpenter, the eminent physiologist of England, gave it careful study and wrote extensively about it. Audiences have been given to mediums in the greatest courts of Europe.

Converts have been made from all classes of society. Dr. Hare, for thirty years professor of chemistry in the University of Pennsylvania, and a distinguished discoverer in his science, Judge Edmonds of the highest court in New York, Hon. R. L. Owen, Congressman from Indiana, and United States Senator Talmadge, of Wisconsin, wrote early in its history in defense of it. In England, besides Mr. Wallace, we may mention also Mr. Crooks as an advocate in the highest scientific circles. It is said to be growing rapidly in the New England States. Some of our best known writers are spiritualists. Spiritualistic stories are found in some of our leading magazines. A large number of periodicals are published both in this country and in Europe in its interests. From its very beginning it had a religious cast, and in some places it claims to be one of the great religious faiths.

These facts forbid a summary dismissal of the subject. It may be true, as Dr. Cremer says, that "what it pretends to offer, the Christian, in the first place, has no need of, and, in the second, cannot attempt to make use of without imperiling his faith and salvation," and that "the performances of spiritualism are only pretense and lies," yet sweeping denunciations will not arrest it. The thoroughly equipped minister should know how to meet it on rational and scriptural grounds.

Dr. Carpenter has noted a likeness in its spread and in the zeal awakened to some historic mental epidemics. One of the earliest of these epidemics in the Christian period was monasticism. There had been hermits before, but a new movement was begun by Paul of Thebes, a boy of fifteen, who fled into the wilderness to escape the Decian persecution, where he lived

to extreme old age. Anthony, born in 251, became a hermit in the Egyptian deserts, and during his life-time the deserts of Egypt were peopled with anchorets. Dr. Schaff says, "A mania for monasticism possessed Christendom and seized the people of all classes like an epidemic. Nothing was more common than to see from two to five hundred monks under the same abbot. It has been supposed that in Egypt the number of anchorets and cenobites equaled the population of Egypt." Another epidemic was the crusades, started by the feeble but fanatical Peter. The most powerful sovereigns were swept on by the current, and against personal convictions and interests were forced to take up the cross. The mania lasted for two centuries, costing Europe immense sums of money and innumerable lives. One of the most remarkable facts connected with this great movement was that of the children, in 1213. The preacher was Stephen, a French peasant lad about twelve years old. The children became wild and flocked in great crowds to the places of rendezvous. Bolts and bars could not restrain them. The majority were under twelve years of age. The world was puzzled, some believing that it was incited by the Holy Spirit and others that it was from Satan. It had its cause in the general epidemic. Another epidemic was the flagellant mania of the thirteenth century which broke out in Italy and spread into France, Flanders and Germany, and extended the next century into England. Large bodies of men marched through the cities, scourging themselves and at the same time singing and praying and calling upon the people to repent. The authorities both ecclesiastical and civil found it necessary to take steps to suppress it. Though severely persecuted it did not fully disappear until late in the eighteenth century. Another epidemic was the dancing madness, in the fourteenth century in Germany. Men and women appeared to lose all control of their senses and danced hand in hand until they fell from exhaustion. While dancing they were haunted by spirits whose names they shrieked out. Peasants, mechanics, housewives left their duties to join the wild revels. Similar to the two last was the jumping mania which also began in Germany in 1813, and lasted half a cen-

ture. It commanded the attention of scholars. Another epidemic was that for preaching which appeared in Sweden in 1842. Uneducated men, women and children, after convulsions, broke out into deeply moving sermons on repentance and the speedily approaching judgment of God. Another epidemic was that of the singing children which commenced in Silesia in 1717. It was one of the extravagancies connected with the Pietistic movement in Germany. Little ones, some as young as four years old, gathered into the open fields to sing and pray. It spread all over the country. The pulpit denounced it and the civil authorities tried to arrest it, but scourgings and confinements only inflamed the zeal of the children. But when churches were provided for them the mania soon subsided. In every one of these epidemics there were general antecedent conditions. There were general ideas and events which needed only to be clearly stated to awaken into great power. Very often a slight cause was sufficient to arouse a movement which spread by sympathy until it involved a continent. The more mystical excited the greater fanaticism.

Modern spiritualism is like these and other mental epidemics in its humble beginning, its rapid spread, its distinguished converts, the general attention received and its seeming supernatural phenomena. Like them, its agents are often children as well as men and women. As of them, so it is asked of it, is it of God, or of Satan?

It sprang out of known conditions. One of them was general religious opinion. A great rationalistic wave swept over Germany, France, England and America in the earlier part of this century. The authority of the Bible was weakened in the public mind. Its teachings were not taken as final and decisive, and men looked more and more to their own reason. There had been also those great strides in the physical sciences which soon developed the strong materialistic tendency that characterizes one half of the century. The pulpit, that had so long been engaged very largely in controversial discussions, began in the first quarter of the century to treat more and more exclusively questions of morality and of practical life. The public mind

was losing its convictions of personal immortality, and the bereaved no longer found in their religious beliefs true comfort in their sorrows. Religion was becoming to a great degree a matter of mere assent that had little power over the heart in the trials of life. There was a deep feeling of unrest and of a great unsatisfied want. Men cannot live without religious convictions, and those who become skeptical in regard to the Bible become credulous in other matters. Religious doubts made the age susceptible to impositions. Men cannot believe that this life is all of existence, and when the old grounds of faith in immortality were weakening they felt anxiously around for some other supports. Spiritualism proposed to give them certainty of a future life. It offered a direct and positive proof of a life beyond the grave. It claimed to give a perfect refutation of a materialistic skepticism. It professed to lift the veil which hangs between this world and that which is on the other side of death. It seemed by its phenomena to make good its claims, and thus brought comfort to many who were earnestly inquiring, "If a man die shall he live again?" It seemed to bring the clearest evidence that the soul not only continued to exist but retained a conscious love and acquaintance with the interest of those who were left on earth. It satisfied many of the bereaved by seeming to give them tests of the senses. It aroused, therefore, the slumbering religious feelings. It subverted skepticism arising from materialism. The early advocates said, "Millions in our country have become convinced of the immortality of the soul who had been skeptical before the interposition of spiritualism." They gave a great many instances of conversion from infidelity. Dr. Hare had been an atheist. He became converted through spiritualism that his sister who had died still lived in another state, and he reasoned according to his own statement in this way: If she lives I shall live also, and there is immortality; if immortality, there is a God. But I do not stop there. I believe in a revelation and in a revelation through Jesus Christ. I am a Christian." The plea constantly made for it was that it rescued men from infidelity. The conditions were favorable for spiritualism, and in them we have a suffi-

cient reason for the rapidity of its growth and the enthusiasm it aroused. There was a fine opportunity for impostors, and even spiritualists admit that they were numerous. Wherever the same conditions exist we find spiritualism strongest.

The likeness to general delusions is against it, but we cannot rest our final judgment upon that fact. It is like the Reformation of the sixteenth century, the Methodist movement in the eighteenth, and indeed every great revolution. All of these were in a good sense epidemics. We must examine the evidence upon which it proposes to base its claims.

Modern spiritualism in its fundamental idea is not new. Spiritualists claim a historic relationship with a number of things in the past. William Howitt, in his *History of the Supernatural*, from a wide range of reading has found traces of spiritualism among the ancients and in various countries in modern times. He claims too much, but he has shown clearly that spiritualism is not only very old but has been very widely believed. These old ideas furnished another favorable condition.

The Jews believed in the possibility of communicating with the spirits of the dead through mediums. There were divine laws against spiritualistic practices. Saul violated his own decree as well as the law of God when he went to consult the Witch of Endor, a noted medium in that day. Spiritualists claim a kinship with the ancient heathen oracles. The deities were supposed to give responses through mediums. The resemblance between the answers of the oracles and those of spiritualism is often very striking. The oracles were frauds, and the likeness is not very creditable to spiritualism.

There are traces of spiritualistic practices among the Romans about the beginning of the Christian era. Virgil describes a magician :

"Her charms can call what soul she please,
Rob other hearts of healthful ease,
Turn rivers backward to their source,
And make the stars forget their course."

Tertullian speaks of circles formed of joined hands which could call up the spirits of the dead and make tables prophesy.

During the last two centuries there were numerous instances of mysterious knockings. Some of them elicited a deep interest. The Cocklane Ghost was investigated by Dr. Johnson and Bishop Percy. The medium was a little girl. No trick was discovered. The Drummer of Tedworth, about the same time, was equally celebrated. There were lights, knockings, moving of furniture, answering of raps, and other phenomena for which no cause was discovered. There were also the mysteries of the Wesley family of which there are accounts in the letters to John and Charles while they were at the university. Mr. Wesley, a clergyman of the Church of England, at first scolded his wife for giving credence to the reports of the children and servants, but he himself became a witness and wrote a full description of the mysterious sounds, closing of doors and shaking of furniture. On one occasion he rebuked the spirit for frightening children, and got as a response violent raps. On another he said, "If thou art my son Samuel knock three times but no more," but the noise ceased for the night. A large mastiff dog was greatly agitated during the disturbances and frequently manifested excitement before the noises began. The account of these things obtained wide currency through John Wesley and helped to prepare the way for the spread of the later spiritualism.

Dr. Kerner gave notoriety to the seeress of Provorst, Fredonia Hauffer, who for seven years previous to her death was in a magnetic state. She was thought to describe the persons and to report the words of spirits, and her visions were often accompanied by mysterious rappings. Two noted Frenchmen reported marvels of their own experience. Bellot said that he had seen and felt the spirits. Deleeze acknowledged that he was fully convinced that spiritual objects had been made visible.

In the earlier part of our century supposed instances of communication with the invisible world were occurring in Europe and America. The Shakers in New York were, in 1843, the subjects of strange experiences. Some of them fell into trances and professed to be the organs of the dead.

Mesmerism also helped to prepare the way for the new form

of spiritualism. Mesmer supposed that he had discovered a new force in nature, and believed that he had brought even the sun under his influence. About 1815 Puysegur used mesmerism in treating diseases. A little later it was employed in surgery. It was at the time a great mystery, and it is not strange that it was thought by many to open a means of communication with the spirit world. Great marvels were reported. A boy fifteen years old was said to speak Latin more fluently than his vernacular. A person who had never learned English was said to speak it as if it were his mother tongue. A woman who was ignorant of Eschenmeyer's mystical philosophy was said to have discussed it with great familiarity. But the facts were often exaggerated. Dr. Carpenter gives an instance. The servant of Miss H. Martineau was reported as able to converse in languages of which she was entirely ignorant, but when tested by Dr. Noble was found to only imitate them in an unmeaning articulation of sound. Mesmerism is for us no mystery. It is nothing more than an artificial somnambulism in which the subject is exposed in a helpless way to suggestions and is made to think and act at the will of another.

All these things contributed to the preparation of the public mind for modern spiritualism.

It began in Hydeville, a very small village in Wayne county, New York, in the Fox family who occupied temporarily a house supposed to be haunted. Mr. J. D. Fox was a respectable farmer. Mrs Fox's grandmother had the power of second sight and in that way saw frequently funerals at considerable distances from her. A sister of Mrs. Fox had a similar power. The Fox family were thus familiar with such ideas. From the time the family moved to Hydeville they were disturbed by noises of an occult nature. Sometimes they were distinct knockings, hammerings like those of a shoe-maker, and footsteps. Chairs and tables were moved from their places. These things continued for several months. One night Kate, a child of nine years, observed that the knockings corresponded with the rattles made by her father on the sash. She snapped her finger and

said, "Here, old Spit-foot, do as I do." There was a response. She exclaimed, "Only look, mother," and repeated the snapping of her finger with similar results. The mother said, "Count ten," and there were ten raps. "How old is my daughter Margaret?" and there were twelve raps. "How old is Kate?" and there were nine. Other questions were asked and answered correctly. Through these raps they discovered subsequently the body of a man buried in the cellar. It was identified as that of one Rosmer, who had suddenly disappeared and had probably been murdered. Such is the account given some years afterwards, but as no notes were taken at the time there may have been a good many additions unintentionally made to the facts. No memory of it, since so much had grown out of it, could be strictly reliable after the lapse of several years. Spiritualists wonder at the results of the experiment of that night. There had been previously a number of similar experiments. The Tedworth drummer had answered questions by knocks in the presence of Sir Thomas Chamberlain. At the house of Sir William York, in 1769, sounds were imitated by the ghost. In the Wesley family there were raps at the Amen at prayers. One of Mr. Wesley's daughters knocked and was answered. The Hydeville raps would have ended with the wonder of the village if Kate and her sister had not gone to Rochester to visit Mrs. Fisk, a married sister. Public exhibitions were given in Rochester and a deep interest excited. Accounts were published in the papers of the city and the report was spread over the State. The sisters went to New York City where the phenomena were the subject of earnest discussion in every circle. A committee of the most eminent physicians was appointed to make a thorough examination of the facts. The Congregational Association appointed a similar committee. Very soon there were spiritualistic circles all over the country.

Mrs. Hayden first carried the new manifestations to England in 1852. Three years later D. D. Horne went over and had sittings with Alexander II., of Russia, and Napoleon III., both of whom made him rich presents. Mr. Squire and Miss Florence Cook went several years afterwards. Dr. Henry Slade also

went and drew to his seances a large number of distinguished persons among whom were W. M. Thackeray, Robert Chambers and Mr. Crooks, Editor of the *Quarterly Journal of Science*. He also crossed to Germany and his performances were investigated by very distinguished scholars in the universities.

There are facts in spiritualism that cannot be fully explained, but some of the greatest mysteries as it first appeared have been entirely removed, and there are good reasons for believing that all the others will be solved by natural causes. Perfectly truthful persons are not always competent observers. Many of the facts which have been reported were found on examination to be false. We should not attempt to explain facts before they have been clearly established. We need authenticated facts as well as satisfactory theories.

The raps exhibited by the Fox girls can be reproduced by the tendons of the lower extremities. Prof. Austin Flint discovered the possibility and Prof. Schiff of Paris succeeded in duplicating them. There is a letter from Mrs. Culver, a relative of the Fox family, in which she claims to have been taught how to produce them by one of the Fox girls. "The raps are produced by the toes. All the toes are used. After nearly a week's practice with Catherine showing me how, I could produce them perfectly myself. Elizabeth Fisk discovered the way of making them by playing with her toes while in bed. Catherine told me how to manage to answer the questions. She said it was easy enough to answer right if the one who asked the questions called the alphabet. She said the reason why she asked the people to write down several names on paper and then point to them until the spirits rapped at the right one, was to give her a chance to watch the countenances and motions of the persons, and in that way she nearly always guessed right." Spiritualists have tried to bring discredit upon this letter and claim that its unreliability has been proved. But the character of Mrs. Culver for truthfulness was vouched for by the most prominent persons of the town in which she resided. The statements she makes have confirmation in other facts. In the very beginning spiritualism was mixed up with imposture.

Mrs. Hayden was detected in using the very means described by Mrs. Culver. Mrs. Hayden surprised the people in England by the accuracy of her replies in regard to facts of which she could not possibly have had previous knowledge. But her secret was exposed by Prof. Forbes, who made her spell out "Lord Tomnoddy." Mrs. Lewis asked, "Is Mrs. Hayden an impostor?" and led her to spell out the answer "Yes."

One of the means of spirit communication is by slate-writing. Two slates are joined by hinges on one side, a slip of paper and a fragment of pencil are enclosed, and then the slates are fastened by screws. The medium who is supposed to be in entire ignorance of the questions, holds the slates in one hand under the table. The appearance of the pencil on the outside of the slates is evidence that the writing is completed. On opening the slates the answer is found. At first this appears to be positive proof of spiritual manifestation, for by no other means does it seem possible that there should be writing in slates that were firmly closed. But there are facts that need explanation. There are generally several slates within easy reach of the medium. Why do the spirits need those slates at that particular distance? He draws out frequently from under the table the slates to see if the pencil has appeared, and those sitting with him grow accustomed to repeated movements of the arms. There is always time enough for him to open the slates, read the questions, write the answers and fasten again the slate before the pencil appears on the slate. The screws are easily worked. When the slates are so tightly closed that they cannot be opened by one hand "the conditions" are not good. Why are the spirits unable or unwilling to write when the slates cannot be opened by the medium? As the writing is done within the slates, why must they always be under the table?

The Seybert Commission, acting under a sacred trust, held a number of sittings with writing mediums who had been named by prominent spiritualists as the best in the country. The Commission saw nothing at any time which might not have been done by the mediums without the help of spirits. One of the mediums visited was Mrs. Patterson. Dr. Furness sealed two

slates and left them in her charge for several months. They were returned without an answer to the enclosed question. The pencil was gone but the sides of the slates showed the signs of something like a knife having been inserted. The slates were too well closed, and the spirits could not find an entrance. Dr. C. B. Knerr had a sitting with Mrs. Patterson in broad daylight. He secretly arranged a mirror by which he might see what took place under the table. He says, "I beheld a hand closely resembling that of the medium, stealthily insert its fingers between the leaves of the slate, take out a little slip, unfold it and again fold it, grasp the little pencil which rolled to the front while the slate was tilted that way, and with rapid noiseless motion write across the slate from left to right a few lines, then the leaves of the slate were closed, the little pencil laid on the top and over all two hands were folded as in benediction." "For the third time in my little mirror I saw the stealthy fingers write on the slate." He says he was thoroughly satisfied. Some have made themselves merry over the fact that the gentlemen of the Commission went to the investigation armed with looking-glasses, but certainly honest spirits cannot find fault with little mirrors.

The Commission had several sittings with Dr. Henry Slade, and was fully convinced of fraud. Some of his tricks were considered "puerile in the simplicity of their legerdemain," but some were pronounced clever. His communications were of three sorts: those written by spirits on their own promptings, those written in answer to questions asked them on concealed slips of paper, and those by the agency of the hand of the medium. The messages were of two classes. Those without previous questions were longer and in a clear, legible hand. Those in answer to questions were miserable scrawls. This led the Commission to suspect that the longer ones had been prepared beforehand and that the slates put under the table were adroitly exchanged with others. Attention was directed to that point. The medium was caught substituting one slate for another. The opposite sides of the slates within his reach were always carefully concealed. Dr. Furness, as if by accident, knocked over

one of them leaning against the leg of an adjacent table and several members of the Commission saw that it had writing upon it. The medium was manifestly embarrassed and tried to cover it up but not to explain. The answers given to the concealed questions were tested. Prof. Thompson gave the result: "The fact appears to have been demonstrated that the medium had no difficulty in catching the purport of questions of simple construction at a glance, and that questions of more than average length, which he could not perceive the sense of, or which were somewhat misleading in their terms, were not answered intelligently." The statement is verified by examples. The Commission learned to know by his movements just when he had succeeded in reading the questions. They were fully convinced that his agitation did not come from the influence of the spirits but from the anxiety and effort to read without detection what had been written and enclosed in the slates.

The Commission had a sitting with Mr. Harry Keller, a professional juggler, who performed some independent slate-writing which was much more remarkable than any which they witnessed with the mediums. He had, like mediums, a number of slates which he seemed to wash. With the skill acquired by experience in other sittings the Commission failed to detect his methods. Writings in various languages were produced. One of the spirits was a jolly fellow and wrote, *Ich bin ein Geist und ich liebe mein Lagerbier.*" Mr. Keller afterwards revealed his tricks to a member of the Commission.

Sittings were held with Keeler through whose agency the spirits played the piano, tambourine and guitar, and rang bells. The guitar appeared above the curtain. The tambourine was whirled by means of a stick. Paper was passed over the curtain and notes were returned. An arm and fingers were shown in the sleeve of a coat. The medium and his assistants sat in front of a curtain, but behind another which came up to their necks, concealing the entire person of each except his head. The medium seemed to be grasping with both hands the arm of an assistant. There was nothing done that might not have been done if his right hand had been free, and there was no ev-

idence that it was not. Dr. Knerr saw another medium perform the same things as skillfully as Mr. Keeler. The Dr. secretly applied some printer's ink to the clothes pins which were passed back behind the curtain and were afterwards returned as the notes had been. After the seance was closed the medium's hands were stained with ink.

The Commission desired to examine spirit photography, but the photographer, whose usual price was two dollars, asked three hundred dollars for a single sitting and demanded the exclusive use of his dark rooms and his own instruments. He would not agree to an examination of those points where material agency ends and spiritual influence begins. The conditions were very properly declined.

The spirits are said to answer, without opening, sealed letters. Dr. Furness addressed the same question to five different mediums and obtained contradictory answers. Every letter to which answer was attempted showed clear marks of having been opened. Once he sent to the same medium the same question in different envelopes, the one simply sealed and the other with concealed stitches under the seals. The unstitched letter was answered and the other returned without an answer. Dr. Furness called upon Dr. J. V. Mansfield. Dr. Furness was seated at one table and wrote his inquiries. Dr. Mansfield sealed them with mucilage and went to another table and sat down behind a pile of books which concealed his hands completely from the eye of the inquirer. Dr. Furness attempted to look over the books but was severely prohibited. There was every opportunity for fraud. Dr. Furness addressed persons who never had existence outside of fiction, and their spirits just like other spirits replied to him.

There is a book with the strange title, "The Clock Struck One," written in 1855 by Rev. Samuel Watson, a distinguished Methodist minister in Tennessee and for a time the editor of prominent denominational papers. There is a chapter devoted to sittings with this same Dr. J. V. Mansfield. We are puzzled over the statements of that chapter. The spirit revealed the name of Dr. Watson to the medium. Dr. Watson's father

writes over his own name a letter. A minister gave the names of the circuits in Arkansas to which he had been appointed, and the place and date of his death. In the communications there are a large number of references to persons and incidents within the experience of Dr. Watson but could not be known to a stranger in New York. Dr. Watson certifies the correctness of everything except a few Christian names. But while we are wondering over these facts we are struck with the platitudes in the letters of such men as Bishops Soule and Andrews and Dr. Stephen Olin. These great men appear to have been dwarfed by entering into the spirit land. We do not know how the medium learned so many things, but Dr. Watson does not tell us all about the sitting and he himself may have betrayed them. Dr. Watson was writing his book in defence of himself and was easily duped. Did we know nothing of Dr. Mansfield's methods in later years this chapter would still puzzle us, but the sitting with Dr. Furness assures us that Dr. Watson was deceived. This book is a good example of a very large part of the writings of spiritualism. After more than thirty years of devotion to spiritualism, which cost him his position in the Church and many other great sacrifices, Dr. Watson has acknowledged that it was a delusion, and returned to the Methodist Church. This case illustrates how easily able men who might be thought to be competent observers may be imposed upon by persons who live by giving seances.

These facts are representative of written communications and they fully warrant us in holding in suspicion everything of the sort that comes through professional mediums.

The Seybert Commission investigated materializations. On one occasion a niece wanted to reveal herself to Dr. Furness, who had no niece in the spirit world, but when he named an imaginary one, Effie, she appeared and posed in that character, remembering certain events that the uncle knew only in romance. The visible spirits were observed to wait to be recognized. They answered frequently to scenes which exist only in fiction. When the spirits had the size and features of the mediums, wives would recognize their dead husbands, and hus-

bands their dead wives, and parents their dead daughters. The very same individual would be recognized as entirely different persons during the very same evening. There can be little doubt that all materializations are frauds.

The Seybert Commission has given spiritualism in some of its phases the most thorough investigation that has yet been made of it in America, its birth place and stronghold. Mr. Seybert, who was a firm believer in spiritualism, bequeathed sixty thousand dollars for the scientific investigation of its phenomena. The men appointed were able and honest, and accepted the appointment in good faith. All expressed a willingness and some a desire to be convinced that the dead may communicate with the living. They were patient and fair in their examinations. They submitted to all the conditions imposed by the mediums except where investigation was precluded by them. The report, given over their own signatures, is a statement of the facts observed, from which we may draw our own conclusions. The Commission is acting under high authority and the results have a trustworthiness that the work of no individual can have. Despite the derision cast upon it, their published report is exceedingly valuable to the honest student of spiritualism.

The observations of the Commission have had parallels. The Society for Psychical Research published in their reports a paper by a gentleman who learned the arts of spiritualism and makes an exposé of them. He had sittings with a large number of persons who were advised to give the closest attention and to take notice of the slightest thing that looked suspicious, and requested to give him a written statement of their impressions. These statements are published in this paper, and they are quite similar to those given by persons who have attended the seances of professional mediums. Not knowing that he was not a spiritualist all were fully convinced that they had communication with the spirits. The oversights of those writing the statements are pointed out. The paper shows clearly both the incompetency of most persons in detecting jugglery and

that the phenomena of spiritualistic manifestations can be duplicated by* only a fair degree of cleverness in trickery.

Spiritualists have been compelled to admit that there are impostors among mediums and that numerous impostures have been exposed. But some have attempted to excuse a certain degree of trickery as necessary to indicate to the spirits the means through which they may operate.* Poor spirits, reduced to the use of such means. So much of the phenomena has been produced by natural means, and the conditions always are so favorable to the use of natural agents that there is little room for believing in the agency of spirits in any part of the manifestations by professionals. But there are manifestations, not connected with professional mediums, which need further examination. One of the most common of these is table rapping. There are few communities where it has not at some time been tried. It is often merely a means of amusement, but there are a great many who have a lingering belief that there is something supernatural in it. Sometimes the phenomena are really remarkable. On one occasion the name of a person wholly unknown to every one in the room except one, and his hands were not in contact with the table, was correctly spelled out. On another the name of a town, of which none present had ever heard, was spelled together with the State in which it was located. Most persons who do not believe that there is any spirit influence, suppose that it is due to electricity. Count Gaspari after repeated experiments in his own family was thoroughly convinced that the spirits had nothing to do with it, but found the presence of a force which he could not explain. Some have called it the Od force. Faraday invented a little instrument called the indicator which registered all lateral movements of the muscles. Wherever it has been applied it recorded the fact that the table has been moved by the muscles of the operators. This movement may be unintentional and unconscious. The quiet sitting for twenty minutes or more brings the party into a state of passivity. Instead of "charging the table," the opera-

*See Howell's Undiscovered Country.

tors are charged. A state of expectation is created and all are ready to yield to slight impressions. The person asking the question is generally supposed to know the answer, and he unconsciously starts the movement and the others equally unconsciously follow. But when he does not know, some one of the party forms an idea of the answer and becomes the leader. The slightest exertion of each when all coöperate is sufficient to make a small table rap.

Latent ideas have found expression. Dr. Carpenter gives a case, and there are many similar ones. It is this: Rev. Mr. Dibdin relates in the *Quarterly Review* the experience of a gentleman who was experimenting with the table. The spirit claimed to be that of the poet Young. It was asked to give some evidence of its identity. This line was spelled out:

“Man was not made to question but adore.”

Asked if the line was in *Night Thoughts*, the reply was, “No.” Asked “Where then?” the answer was “Job.” The gentleman could not recall the fact that he had ever read that poem, but when he referred to his own copy of Young, he saw that he had read it and noted that line. Ideas and even the very words in which they are expressed are often reproduced without recognition.

In some experiments made by the present writer the evidence of unconscious personal influence was very clear. Some questions were asked the answers to which could not have been known to any other person present. In one case a false name was thought of and that was given. In another a fact momentarily forgotten was stated. In another the name of a person living was given as a spirit. He was certainly controlling the table but there was not only no conscious movement but a desire to avoid it.

Of the same general nature of table-rapping but of a higher order is automatic writing. The results are often very remarkable. As an example we take some extracts from an article in the *Christian Register*, of Boston, written by Mrs. Sarah A. Underwood, in which she gives her own experiments and her state-

ments are indorsed by Mr. B. F. Underwood. Mrs. Underwood says of herself that she has "never been a believer in modern spiritualism, nor had more than an ordinary interest in its phenomena or literature; never attended a seance or circle, consulted a medium, heard a rap or witnessed any of the so-called manifestations; never been in a trance or hypnotic condition, nor witnessed anything in the way of mesmerism." The writing occurs when she is in a normal state. The presence of her husband who has no automatic power is necessary to connected writing. The hand writing differs greatly from her own and is done with a rapidity she could never command. She says of the subject-matter: "The thoughts expressed are not mine; they are frequently at variance with opinions I have long held, and I do not know what a sentence or word will be until it has been completed." In some cases the names signed to the messages correspond with the signatures of the persons from whom they purport to come, and that too of those whose hand-writing she had not seen. The messages which she copied from notes taken at the time are remarkable. Only a few can be given.

"Will you give us from your standpoint of knowledge a definition of these words: body, soul and spirit? First, body." *Answer*: "Body, as we understand the word, means a temporary condition of what you name matter, necessary to the development of soul." What then is soul?" *Answer*: "Soul is the ego, the individualization of an atom of the great unity spirit." "How do you define spirit." *Answer*: "Spirit is the all of being, inexplicable to those in the body; you must come up higher to understand." "What do you mean by the atoms of unity? How can there be such when each atom is in itself a whole, a unity?" *Answer*: "E pluribus unum." "On your plane do you arrive at certainty in regard to immortality?" *Answer*: "We here are as ignorant as you are as to ultimate existence. Immortality is still an undetermined issue. One life at a time is as pertinent with us as with you." "Is not every spirit on your plane assured of continued existence?" *Answer*: "Continued existence does not necessarily mean immortality to all men. When the change you call death occurs there is but a

step taken towards the change which annihilates as well as strengthens." "Does the form of man change with change of planes?" *Answer*: "Cannot you understand that your ideas of form are limited by your sense perceptions and you could not understand the correct answer." "What names known to us, of those who in the past were on earth, are accounted your greatest thinkers?" *Answer*: "Individualities are here overwhelmed in the All of Good. We don't care to bolster up universal thinkers' quotients."

The spirit who dictated these answers was a philosophic one. Mr. Underwood, without whose presence there were no responses, is well read in philosophy and especially in that of Herbert Spencer. In him is the true source of the opinions given in the writing. But the manner in which he writes through his wife's hands can not now be explained. Telepathy and thought transference have been suggested as possible explanations of similar phenomena, but as at present understood they do not account for the whole of the facts. If these thoughts had been in the mind of Mr. Underwood at the time the fact would have been stated. If they were not in mind how could there be thought-transference or telepathy. They may have been ideas that Mrs. Underwood had previously considered, even if she had not accepted them, and then been reproduced in a semi-automatic way. The presence of her husband may be necessary to stimulate that kind of philosophic trains.

Dr. Carpenter thinks that this whole class of phenomena may be accounted for by unconscious cerebration. The brain is the organ of thought. Our thoughts depend upon the condition of the brain. States of the brain cause thoughts. Not all of the brain changes come into consciousness, because the mind otherwise occupied does not receive the impressions. The unheard striking of the clock produces the same state of the organs of hearing as when heard, but the mind, attentive to something else, does not note the call, and does not hear. Changes may take place in the brain and be connected with other trains of changes none of which come into consciousness because they do not excite any thought. This is unconscious cerebration.

The cerebral action is purely physical. Such unconscious cerebration must be admitted as a fact established beyond question. But Dr. Carpenter means by it a train of thought carried on by the brain outside of consciousness. The brain cannot think, and that sort of cerebration is impossible. Cerebral changes are associated just as are the thoughts connected with them. One of a series has a tendency to excite the whole of the series. The movement may go on for a time without awakening consciousness when suddenly a thought may be excited. We cannot trace the connection between the two thoughts, because the association which actually occurred was only in the brain. We may fully account for these mental facts without resorting, as Hamilton does, to subconscious thinking. In this way we may explain cases of reproduction of former ideas, as in that related by Mr. Dibdin. But unconscious cerebration does not originate wholly new ideas, and while it may account for a part of the facts given by Mrs. Underwood, it does not explain all of them.

But whatever may remain inexplicable in automatic writings we do know enough to feel perfectly assured that the spirits of the dead are in no way and in no degree connected with them.

Modern spiritualism, judged by its results has nothing to commend it. As a means of knowledge it is worthless. It has made no contribution to either philosophic or religious science. Dr. Koenig heard one of the expounders of its mysteries explain a flame seance which he had just witnessed. "It is awfully simple," said the expositor, "it is nothing but projection. The spirits understand the laws of electric projection; even the electric forces themselves understand the laws of nature and the currents. The electric forces snatch the flames and propel them along invisible wires. There is no such thing as solid substance; matter is permeable to those forces and therefore it is easy to see how a terrapin can come quick as lightning through a wall." And the fortunate terrapin in its rapid transit did not even lose its breath. This luminous explanation is quite in harmony with the utterances of spiritualism on scientific subjects. In philosophy they are restatements of old truths, or opinions without proof, or mere jargon. It has told us nothing

about matter or spirit that had not been already said by some philosophic writer.

As a religion it is the broadest latitudinarianism. It has but one fundamental article in its creed: The soul lives after death and may send messages to friends in the body through mediums. Mr. Howitt finds in these noted mediums the three stages of spiritualism. He says Mr. D. D. Horne represents the preparatory or atheistic stage; Mr. A. J. Davis represents the pagan stage; and Mr. T. L. Harris the Christian stage. But atheistic, pagan and Christian are all alike gathered in a loving brotherhood under spiritualism. It is a chameleon and takes color from the circles in which it appears. With the orthodox it talks in the language of orthodoxy, and with the pantheists it is devoutly pantheistic. Everywhere it is Universalism, for all have hope of final rest. If it has led some from atheism and infidelity to Christianity it has led great multitudes away from the Church. From the standpoint of the Church its influence cannot be judged otherwise than very bad. We are told that its province is not to reveal religious truth as doctrines of faith. What then is its function in religion? What is its place in Christianity, what have Christian people to do with it? Those who have had opportunity to observe its influence on morals agree that it is deleterious. In those who fully accept it there is always a substitution of the communications of the spirits for the Bible, human appointments for the divine institutions and spiritualistic circles for the churches. The sources of moral power are neglected, and there is of necessity a lowering of the moral tone. Spiritualism is often ascribed to Satan. This is doubtless true, not in the sense intended, but in the general one that everything which opposes the Church is of the devil.

ARTICLE II.

THE COMMUNION OF SAINTS.

By PROF. J. W. RICHARD, D. D., Gettysburg, Pa.

In the Apostles' Creed we are taught to "believe in the Holy Ghost: the Holy Catholic Church; the Communion of Saints." At intervals during the last few years, the attention of the Church has been called to the article of the Creed which stands at the head of this paper, but, so far as we know, the full results of the very latest historical investigation, have nowhere appeared in English. In the recent controversy over the Apostles' Creed in Germany, the *Communio Sanctorum* came in for its full share of treatment. The investigations of Harnack, Zahn, Kattebusch and others, confirming and supplementing the labors of Caspari and Von Zezschwitz, have doubtless brought the ultimate attainable facts to light.

In this paper we start with the conclusions reached by Dr. Adolph Harnack, who in Germany is reckoned without exception, the ablest living writer on Church History, and on the History of Doctrine. In his Reply to Dr. Cremer's strictures on his first pamphlet, entitled: "The Apostles' Creed," 1892, Dr. Harnack says: "I have remarked 1, that the origin and original meaning of that addition (*Communio Sanctorum*) is very dark; 2, have said that the expression appears in the Donatistic controversy and in Augustine, and that accordingly it might be expected that it means also in the Creed the same as there, namely, a more distinct explanation to 'Holy Catholic Church'; 3, then I showed that the expression first came into the Creed at a later time (and that too in Gaul), and there was explained by the oldest witness as 'Communion with the real Saints.' Accordingly I have regarded it as 'very probable that the words in the *Gallic Creed* were in fact intended to mean 'Communion with the martyrs and the real saints,' (against Vigilantius), and originally were no explanation of the expression 'Holy Catholic

Church,' but an addition to it (*Fortsetzung desselbe*). I did not take up the well-known explanation of Nicetas of Romantiana, because I am uncertain as to the date and place of that bishop. But even the fact that the opponents of saint-worship, for example, of Faustus of Rigi, had the words in their Creed, I think dare not be mentioned, since it has no bearing on the question of the original meaning in the Creed, for Faustus at all events only recorded the *worship* of saints and relics."*

We will confine ourselves mainly to these several conclusions.

1. *That the origin and original meaning of the addition is very dark.*

Dr. Zahn of Erlangen, the equal of Harnack in patristic learning, and thoroughly orthodox, says: "The origin and original meaning of the addition (*Zusatz*) *Communio Sanctorum*, is still dark."† Long ago had Caspari and Von Zezschwitz shown that the expression originally had various meanings and that the corresponding Greek form *κοινωνία τῶν ἁγίων* means communion in the Lord's Supper; and that even among the Latins, it was so understood, and that Augustine uses the expression *in tendenzloser Umgebung*, that is, casually, or without intending to oppose any one, and *only once*, and that it is found twice in quotations from the Donatistic side. This is about all we know of the origin and original meaning of the expression, or "addition," *Communio Sanctorum*.

2. *That the expression appeared first in the Donatistic controversy, and is found in the writings of Augustine.*

Both Zahn and Kattenbusch confirm this statement by saying that the expression was in use about the year 400. Kattenbusch, who is now regarded as one of the very highest authorities on all matters pertaining to the Creeds, says that about the year 400 the expressions had a two-fold meaning: "Worthy of special attention is the addition which in our German text runs: *die Gemeinde der Heiligen*. Whether the Latin expression (*Communio Sanctorum*) can be so translated, may remain unde-

*Answer, pp. 11, 12.

† *The Apostles' Creed*, p. 88.

dided. That, looked at originally, or 'historically,' it should not be so understood, is to me not doubtful. If we look at the oldest documents in which we meet the expression (they belong to about the year 400) we find there and on subsequently, a double meaning: Either is it here to be understood as stating more certainly the right of saint-worship, in which sense the expression is to be translated 'Communion with the Saints,' (namely, those in heaven). Or it is to be understood as an allusion to the *fullness of the Sacraments of the Church*, which stands open to the 'believer,' thus to him who does not live in excommunication. In this case we must render the words by: 'Sharing in the holy things' (the 'holy things' of the Church)."*

Zahn's comment is as follows: "A spiritual community of goods among all members of the Church, is set forth as the goal of the Christian's hope. While here the biblical and old ecclesiastical idea of saints in the sense of members of the congregation, or believers, is manifestly maintained, Faustus of Rigi in this passage of his Creed, thinks of saints in the narrower sense, and takes occasion to speak of the worship of saints and their relics. An explanation of the idea he does not give, for of course *Sanctorum Communio*, cannot be translated by 'Worship of the Saints.' Only this we see: Faustus has narrowed the idea of saints. But, as it seems to me, this remains an isolated case. In a very different direction incline others, who understand *Sanctorum* as neuter, and think of the sacraments, especially the Lord's Supper, and understand by *Sanctorum Communio*, participation in the goods and blessings of salvation presented in the sacraments. So, if I understand rightly, a discourse falsely ascribed to Augustine—a free transformation of the later Apostles' Creed from the old Irish Church, and an old French translation. From this great multiplicity of meanings in the relatively ancient time it is especially evident that the formula itself is very much older than the so widely differing meanings. Already at the time of Nicetas of Romantiana, and fully at the time of Faustus of Rigi, was it an old heir-loom,

**Zur Würdigung des Apostolicums* (1892) p. 31.

the original meaning of which was no longer clear and certain. Very remarkable is it, that of the ancient expounders of the Creed, not one has ascribed to the words the meaning which unquestionably they had in the African Church diction (Kirchensprache) about 400. Among Donatists and Catholics *Communio* meant church membership, (Kirchengemeinschaft), and indeed also in the concrete sense of this our word. They called the fellowship of orthodox Christians, the Church itself, *Sanctorum Communio*. Thus was it there equivalent to *Congregatio Sanctorum* or *Ecclesia*. If we dared to accept this as the meaning of the like words in the Creed, then would they, as Luther and the Evangelicals generally understand it, be an explanatory appositive to *Sanctam Ecclesiam Catholicam*. But that this was not the original meaning, is probable already from the fact that then the complete disappearance of the original meaning from tradition by about 400, and the exuberant growth of the most diverse meanings in the subsequent times, remains an insoluble riddle. The African usage of words (*Sprachgebrauch*) does not prove anything (ist ohne Beweiskraft), for the reason that the African Church did not have this part in its Creed. The quoted meanings of the words as a part of the Creed, have this in common: They all understand *communio* in an abstract sense. Does not this lie at the root of the uncertain tradition? Moreover, if, for reasons given, this part of the Creed must have been contained in the Creed of some church, and that too unquestionably in a Church of South Gaul, then is it not impossible, but very probable, that the Latin words are a translation of a Greek original. This could scarcely have been other than *την κοινωνίαν τῶν ἁγίων*, which according to Greek ecclesiastical diction, would mean nothing else than 'participation in the holy things.' The faith would here be confessed that in the sacraments and by them, especially in the Lord's Supper, a person really receives the gifts therein presented. For not the sacrament as an act, but the consecrated elements, and the supernatural gifts therein presented, are *τὰ ἁγία*. It is also, worthy of remark that Augustine, who neither in his native Milan, nor in the African Creed, had *Sanctorum*

Communio, in a discourse in which he expounds the former, in the very passage where Nicetas and others speak of *Sanctorum Communio*, speaks of *Communio Sacramentorum*. He boasts that the holy Church in distinction from the Donatistic sect tolerates even the wicked in the communion of the sacraments, and leaves them to the judgment of God. Moreover, since for the same thing he has also used the expression *Sacramentorum participatio*, it looks as though these were different translations for the same Greek original. To the Latin as to the German, an accurate rendering of the Greek *κοινωνία* presents difficulties. If by *τὰ ἅγια* Greeks would think first of the Lord's Supper, then the universality of the idea renders it still more likely that the gift presented in baptism, and hence both sacraments would be thought of. In many Eastern creeds baptism has a place here. And who would be able to deny that the making mention of the sacraments in the Creed somewhere, and exactly here in connection with the Church, is perfectly in place?"* Zahn proceeds to say that he thinks *it probable* that "this part of the Creed was intended originally to witness the faith in the reality of the sacraments." Harnack, Kattenbusch, Zahn and others testify that the oldest expounders of the Creed take *communio* in the abstract sense of *communion*. No scholar who examines the originals in Nicetas and Faustus could possibly conclude otherwise. Nicetas, after expounding "Holy Catholic Church," says: "Therefore in this one Church believe that you will attain to the communion of the saints (*Ergo in hac una ecclesia crede te communionem consecuturum esse sanctorum*). And Faustus, after defining the same holy Catholic Church, says: *Sequitur, ut transeamus ad communionem sanctorum*, that is: "It follows that we pass to the communion of Saints."

All scholars are agreed that the words in question are not found in the forms of the Creed known to Augustine. Nor is it pretended by scholars now that any African usage of the words in question influenced the Gallic usage, or had anything to do with their introduction into the Gallic form of the Creed,

* *The Apostles' Creed.*

where undoubtedly they first made their appearance in the venerable symbol. The reasoning of Zahn has made it quite probable that they entered the Creed from a Greek source, and originally had reference to the sacraments. The Church in the south of France was of Greek origin. Its greatest bishop, Irenæus, was a Greek, and the Greek language lingered there for a considerable length of time. At least that the words were used as an independent clause, and not as an exegetical appositive of the preceding clause in the Creed, is historically certain, and, as Harnack justly observes, there is no reason why they should have been introduced as an explanation. All the probabilities as well as the facts, are opposed to such a theory of their origin. Let him who thinks they thus originated, make good his theory by historical facts.

We recur to Augustine. Von Zezschwitz and Zahn are authorities for the statement that *Communio Sanctorum* occurs only once in the writings of this great Latin father, viz., in his fifty-second sermon according to the Benedictine edition of his works.* Speaking of the Patripassians, he says: *Et removit istos ecclesia catholica a communione sanctorum*; that is, "the catholic church excluded them from the communion of the saints." No violence would be done either to history or to the meaning of words, to translate the words of Augustine thus: The catholic church excluded them from participation of the holy things," or "from partaking of the sacraments." Such a translation is supported by Kattenbusch, and seemingly by Von Zezschwitz, and Zahn's whole argument points in that way. Nevertheless Harnack says that Augustine uses the words as "essentially identical with the empirical Catholic Church." Zöckler says he means by them "the visible Church in this world." That is, Harnack and Zöckler agree as to the way in which Augustine uses the words. Grant that they are correct in their interpretation of Augustine. Then with him the *Communio Sanctorum* is identical with the entire Romish organization of his time, for such was his conception of the Holy Catholic Church,

*They occur twice in lengthy quotations from Donatistic sources.

separated from which no one could be saved, for he declared that although the Donatists had the true baptism, yet they could not be saved, because they did not stand within the Church. It is very certain that this would not suit the Protestant conception of "communion of saints," for not even the boldest Protestant advocate of the epexegetical theory, would like to identify it with the Romish organization, the empirical Catholic Church as known to Augustine, or would like to endorse Augustine's views of the Church, for as Luthardt tells us, "Cyprian's doctrine of the Church"—"more political than religious"—"the Romish idea of the Church, was repeated and defended by Augustine in the controversy with the Donatists, in the sense of a unity founded by the Holy Ghost, but set forth in external organization."* True, Augustine did lay the foundation for the distinction between the essential and the empirical Church, the Church invisible and the Church visible—"Some are in the house of God in such a way as not to be the house of God itself." "Some are in the house of God in such a way that they do not belong to the structure of the house"—yet he laid the chief stress on the great, visible, historical organism, as Thomasius rightly says, whereas Protestants emphasize the essential, the invisible Church, "the society of faith and the Holy Ghost in the heart," and make membership with the Church conditional upon membership with Christ, and not the converse, which latter is Augustinian and Romish.

But why delay with Augustine? He did not have *Communion Sanctorum* in his Creed, and, as Zahn says, the African usage proves nothing, since *Communion Sanctorum* first appeared in the Creed in Gaul, long after Augustine had passed to his rest.

We now proceed to Harnack's third point.

3. *That the expression came into the Creed in Gaul, that it meant communion with the real saints, and was originally no explanation of Holy Catholic Church.*

(a) That the expression first entered the Creed in South Gaul, is now a settled conviction of scholars. (See Zahn above).

* *Dogmatik*, p. 294.

That it does not appear in the old Roman, the Aquilean, the Milan, the African forms of the Creed is historically certain.

(b) "Probably not only is the oldest explanation of the Creed in which the expression occurs, that of Faustus of Rigi, but he especially furnishes the oldest testimony for the existence of *Communione Sanctorum* in the Creed."* This Faustus flourished as bishop of Rigi from 462 to 491. After explaining the Church as the people of God scattered throughout the whole world, agreeing in the one faith, and constituting the one body of Christ, he says: "It follows that we pass *ad Communione Sanctorum*. This expression confutes those who blasphemously affirm that the ashes of the saints and friends of God are not to be held in honor, (and) who do not believe that the glorious memory of the blessed martyrs, is to be cherished by reverencing the holy shrines."

Two things are apparent here: The expression stands, and is explained, in isolation from the foregoing Holy Catholic Church. The "saints" are real "saints and friends of God," and "the blessed martyrs." That is, the word *has no reference whatever to the empirical Church*, and none to the saints on earth. It was these most potent facts that led Harnack to say: "It must be held as very probable that the words in question were intended really to mean 'communion with the martyrs and real saints.' Hence they were originally no explanation of Holy Catholic Church, but an addition to it." In this judgment Harnack is fully sustained by Kattenbusch (see p. 25). Also as to substance by Zahn, who says: "The oldest expounder of the Creed, of whom it may with tolerable certainty be said, that not only did he employ this idea in this connection, but also had it in his creed, is Nicetas† of about A. D., 400. He seems not to regard the idea as needing an explanation, yet we see that he understands *Sanctorum* of persons, and that too, as the connection shows, of all saints or believers of all ages. Also with him is *communio* an abstract term, a relation of the individual to these saints, thus a communion with them."‡ Hence no explanation

*Harnack, *Apostles' Creed*, p. 32.

†Harnack refuses to express a judgment on the identity of Nicetas.

‡p. 88.

of "Holy Catholic Church." And by Köstlin: "What do the words mean? Certainly *Sanctorum* is to be understood as masculine, not neuter, as the Greek theologians are accustomed to speak of *κοινωνία τῶν ἁγίων*. No right has any person to take *communio* for *Gemeinde* (congregation) instead of its usual abstract signification of *Gemeinschaft* (communion). Unfounded is the view that in consequence of the Donatistic strife, the words were added to the Catholic confession, and are to be defined in opposition to the Donatistic reproaches and assumptions, as a congregation of saints (despite its unworthy members)."* He then proceeds to say that the meaning is, that a person being in the Catholic Church, enjoys communion with all saints, and shares the common divine blessings. Köstlin wrote about fourteen years ago. Harnack, Kattenbusch and Zahn have published the results of their investigations within the last year. They are unanimous against the old traditional view that Communion of Saints as introduced into the Creed, and as understood by the oldest expounders of the Creed, was meant to be an explanation of "Holy Catholic Church." Indirectly their testimony refutes the notion that Augustine's idea of *Communio Sanctorum*—"essentially identical with the empirical Church"—had any influence in shaping the meaning of these words as found in the Creed.

But however "dark the origin and the original meaning of the addition," it is certain that in the latter half of the fifth century, the words were fixed in the South Gallic form of the Creed, with *sanctorum* as a *masculine*, and with *communio* as an abstract noun, the whole denoting fellowship or communion with real saints, and common participation in the blessings of Christianity by all true members of the Catholic Church. Substantially in this sense the addition descended in the Western Church through the Middle Ages, until its meaning was officially determined in the *Catechismus Romanus*, 1566, where, *communio*, as Zahn remarks, is held in the abstract sense. "In the explanation of the Creed the *Catechismus Romanus* does not emphasize the personal saints, but places the communion primarily in communion of

*Herzog, Real. Encyc.

the sacraments, and in communion of all the blessings belonging to the Church, and in the mutual communion of love between all the members. Furthermore, Catholicism maintains that 'the communion of the Saints' is the communion of the genuine 'orthodox' Christians generally in the common enjoyment of the spiritual blessings of the Church, but distinguishes between believers on earth, saints in heaven and souls in purgatory, and emphasizes especially the intercourse of these classes."* The point is, that the Roman Catholic Church, true to the historical use, treats *Communio* as an abstract noun, and emphasizes the *fellowship idea*. That church holds the words as expressing a good in the "Holy Catholic Church," but by no means as defining adequately what the "Holy Catholic Church" is, or as being the perfect equivalent of the latter expression. In 1537 was published the second anti-papal Creed of the Church of England, "The Institution of a Christian Man." It treats the Communion of Saints as a *separate article*, and declares that in the "Catholic Church of Christ, which is his mystical body, there is a perfect communion and participation of all and singular the graces of the Holy Ghost and the spiritual goods and treasures, which do belong unto said whole body, and unto any part or member of the same." After some further explanation in development of the same idea, the "Institution" teaches that the members have communion with each other.

In the Large Catechism (1529) Luther wrote: "The Creed calls the Holy Christian Church '*Communione Sanctorum*,' a communion of saints—terms perfectly equivalent."† He says also that *communio* should not be translated *Gemeinschaft*, communion, but *Gemeine*, congregation. "To speak proper German it should be called *eine Gemeinde der Heiligen*, a congregation of saints." It is doubtful if any German philologist would justify

*Köstlin in Herzog, V. p. 58.

†Such is the translation in the New Market edition: More literally it would be: "The Creed names the holy Christian Church *Communione Sanctorum*, a communion of saints, for the two are understood together as one and the same." Latin: *Utrumque enim idem conjunctim significat.*

Luther's translation of *communio* by the concrete noun *Gemeine*, congregation. It is certain that not a few times he himself has translated *Communio Sanctorum* by *Gemeinschaft der Heiligen*, communion of saints, and time and again do we find this translation in the old Lutheran liturgies, which is evidence conclusive that Luther's contemporaries did not all approve the translation which he gave in the Large Catechism.* And as for his statement that Holy Catholic Church and Communion of Saints, are perfectly equivalent, it is sufficient to say that the whole history of these latter words in the Creed as briefly sketched above, and the judgment of every competent scholar refutes it. It is historically certain that such words were not introduced into the Creed for the purpose of explaining more accurately what the Church is. Luther is mistaken in a matter of fact. The Creed does not name the Holy Christian (Catholic) Church, *Communio-nem Sanctorum*. The terms are not perfectly equivalent (*"denn es ist beides, einerlie zusammen gefasset"*). Moreover, Luther's definition of the two terms as "perfectly equivalent," is out of harmony with his own *explanation* of the latter: "The following, however, is the import and sum of the addition: I believe there is a holy community and congregation on earth, of pure saints, under one head, Christ, called together by the Holy Ghost, in one faith, mind, and understanding, with various gifts—yet concordant in love, free from heresy and dissension." But such is not historically the "Holy Catholic Church" of the Creed, nor is such the Church as it stood fully in Luther's mind. For the Church of the Creed is, undeniably, the empirical, visibly organized church, which is composed of all those who embrace the Gospel and use the sacraments, and which is also the necessary place for the *essential*, the true *invisible* Church, on which Luther laid the chief stress, yet without by any means ignoring the empirical Church, that is, the Church as perceived by the senses.

*Even Luther himself prefers to abide by the literal and current rendering, for he says: "This I say in order that the words; *Gemeinschaft der Heiligen*, may be understood for they have so come into usage that it would be difficult to remove them, and it would at once be heresy, if a word should be changed." *Large Catechism*.

If now we take Luther's *explanation of Communio Sanctorum*, and then say: "This is 'perfectly equivalent' to 'Holy Christian Church,' or 'the the two are understood together as one and the same,' " we have a purely Donatistic conception of the Church, and such, we repeat, was not Luther's full idea of the Church; for while he declared the Church to be *invisible*, and said: "If this article be true, namely, I believe a Holy Christian Church, then it follows that no one can see or feel the Holy Christian Church, nor say, Lo here it is, or there," he also recognized the word and sacraments as visible signs of the Church, and declared: "Where thou hearest or seest this word preached, believed, confessed, and then obeyed, there have no doubt that finally in that place there must be a true *ecclesia sancta catholica*, a Christian holy people, though they may be very few. For God's word cannot return void, but must at least have a part of the field,—God's word cannot be without God's people, nor can God's people be without God's word."* And

*After quoting these passages, Thomasius says: "These last propositions, which are to be explained from his doctrine of the word, complete Luther's view. That which is a note of the Church, is also with him at the same time its life-principle. The word and the sacraments are the means of the Holy Ghost by which the Church is established and kept." And a little further on: "Luther's doctrine is perfectly clear. To him the 'Christian Church' is always the *invisible-visible*." Already at the Leipzig Disputation (1519) he declared that the Church is "the whole body of the predestinated." In his writing against Alveld (1520) "he speaks expressly of the invisibility of the Church," says Köstlin; "for what a person believes, that is not bodily nor visible," yet, "where baptism and the Gospel are, no one shall doubt that there are saints, though they should be only children in the cradle." After quoting these passages, Köstlin adds: "In this lies fully the distinction between the *visible* and the *invisible* Church." *Luther's Theologie*, I. p. 320. Well does Neander say: "The distinction of the visible and invisible Church was not taken from the Reformed Church by the Lutheran Church." *Hist. Doct.* II., p. 687. The same is confirmed by Dorner who affirms that the invisibility of the Church had "the entire testimony of the Reformation." Zwingle first made the distinction in his *Commentarius* in 1525. The Church of England impliedly made the distinction in Article XIX., where it speaks of the "visible Church of Christ." And Thomas Rogers in the first exposition of the XXXIX. Articles (1586), discusses, under Proposition I.: "*There is a Church of Christ both invisible and visible.*" He proceeds to establish

sadly enough does Luther deplore the presence of the wicked in the Church. But of course, taught by the word of God, Luther could not approve the papal conception of the Church, as chiefly an external visible organization under the rule of lawful pastors, and especially of the vicar of Christ on earth, with unity of doctrine, sameness of constitution, and uniformity of worship as its notes. Yet he could say, and did say: "We confess aright in the Creed, when we say: We *believe* a holy Christian Church; for it is *invisible*, lives in the spirit, at a place whither no man can come. Therefore its holiness cannot be seen. For God so hides and conceals it with weakness, sins, errors, manifold sufferings, and offenses, that we can nowhere find it with our senses." And again: "This part: 'I believe a Holy Christian Church, is as much an article of faith as the others.'" And again: "The Church is such a high, deep, secret thing, that no one can know or see it, but must lay hold of and believe it in baptism, the sacrament and word,"* thus fully recognizing the Holy Christian Church as both invisible and visible,—invisible in its life in the Spirit, visible in its weaknesses and errors, and in its means of grace.

Neither could Luther approve in full the then current conception of the *Communio Sanctorum*. He could not believe that he held communion with "souls in purgatory." But holding on to the masculine of *Sanctorum* as "of *Saints*," both in heaven and on earth, and *communio*, as an abstract noun, "*communion*,"

this proposition from the word of God. The greatest of the English theologians, Ridley, Jewell, Hooker, Barrow, Usher *et al.*, make the distinction. Of the Lutheran Dogmaticians, Dorner says: "All (Hutter, Gerhard, Baier, Hollatius, &c.,) insist upon its invisibility, because its members *ratione fidei et electione* are known to God alone. At the same time, however, they embrace its visibility, and deny that from this twofold distinctions a twofold church arises." *Hist. Prot. Theol.* II., p. 165. In England the Puseyites and *Lux Mundi* people, and in Germany the now defunct party of the "New Lutherans," have sought to obliterate this distinction in the interest of a "priestly character" of the ministry," "the sacraments as the central point of the Lutheran System," "private confession and absolution," etc. See Dorner's *Hist. Prot. Theol.*, II., 404, 487, et seq.

*Quoted from Walther's Baier's *Compend.* III., 649.

he could and did *explain*: "Of these I also am a part and member, partaker and co-partner of all the blessings they have, brought thither and introduced by the Holy Ghost, because I have heard and still hear the word of God, which is the first step towards entering in,"—again a very different conception from that of the historical "Holy Christian Church," and yet one in full harmony with the doctrine of the communion of the saints, as the same is taught in the Holy Scriptures, and one not wholly foreign to the fundamental idea contained historically in the *Communio Sanctorum*, which is that there is a real communion between all the *saints* in the Holy Christian Church, and a common participation of the blessings of Christianity, among which are hearing one Gospel, sharing the same sacraments, and receiving alike the forgiveness of sins, the resurrection of the dead, and the life everlasting*—which can be fully enjoyed only in connection with the "Holy Christian Church," but which must be clearly distinguished from the "Church."

Thus by tracing "the addition" historically we are able to affirm very positively that the Creed does not call the "Holy Christian Church," *Communione Sanctorum*, and that the terms are not perfectly equivalent, that the latter is not, and was not introduced for the purpose of being an epexegetical appositive of the former, that the two expressions are distinct, though closely connected momenta of the Christian faith, that in order to enjoy the blessings of the latter, one must be a member of the former, because to the Holy Christian Church has been given

*After giving the definitions of the Church contained in the Augsburg Confession and Apology, Guericke says: "Always in very close connection with the *Communio Sanctorum* of the Apostles' Creed, yet this '*Gemeinschaft der Heiligen*' is by no means to be understood as merely epexegetical to the preceding 'Church.' Much rather does the expression 'Church' in the Creed seem to designate the invisible—visible Church on earth in general in its totality, but '*Gemeinschaft der Heiligen*' the invisible essence of the Church, and of course of the whole Church on earth and in heaven in particular, probably the latter as the basis of the former. (In like manner also '*Gemeinschaft der Heiligen*' is followed by 'forgiveness of sins—the proper connection between what precedes and what follows, yea, two things bound in unity—as basis again of *Gemeinschaft der Heiligen*. *Symbolik.*, p. 612.

directly and immediately the power and authority to preach the Gospel and to administer the sacraments, through which as means the Holy Ghost begets real saints. The two "terms," or better, the things for which they stand, are objects of faith. No man can see that inner spiritual essence of the Church, which constitutes her real and abiding self.* He must believe that it is. No man can see that mystic bond of fellowship, which binds all the children of God, of all times and places, in the common participation of the blessings of redemption. He must believe that it is. Alike can we say: I believe a Holy Christian Church, I believe a Communion of Saints. Or, better still, we can write the Creed, and punctuate, and say it: "I believe in the Holy Ghost; the Holy Christian Church; the Communion of Saints; the Forgiveness of Sins; the Resurrection of the Body; and the Life Everlasting. Amen."

*Very beautifully has Thomasius said: "Invisible are the two factors of the Church, the Spirit of the Lord living in her, and the life of faith wrought by the same; invisible, because spiritual and internal, is that which we name the essence of the Church; invisible also is that which operates in the means of grace and sets them in motion, if we consider them on the side according to which they are the organs of Christ's activity in the application of redemption, or as manifestations of the Church's life. By no means is this invisibility an ineffective thing; much rather does it form the proper *self* of the Church. It is her spiritual heart and soul, and the Spirit is reality, is life."—*Christi Person und Werk*, III., p. 351.

ARTICLE III.

PAUPERISM AND CHARITY.

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The aim of this paper is of a most unpretentious character. No more is proposed to be done than to give a sketch of the history of the cry for help, and of the response to that cry. The history of pauperism, and charity runs back beyond the building of the Pyramids. It is a problem with which all civilizations have struggled, and whose solution is a struggle which must be transmitted to the future. A certain proportion of the human race is a failure, a certain other proportion merely makes a living, a minority only is beyond the reach of care or anxiety as to what they shall eat and wherewithal they shall be clothed. Those who make a living and those who are above caring care are compelled to feed and keep "The failures." This state of things has always been, and because it has always been, many are ready to fold their hands and to accept the inevitable, namely, that pauperism is one of the ills which flesh is heir to. A nobler heartedness, however, has never been willing to entertain this gloomy view, and has been at work all down the ages to alleviate the sorrows of distressing poverty and to stem the rising tide of what should be called criminal pauperism.

An account of what human benevolence has done to bless and cheer the unfortunate would fill volumes; indeed it would not be possible to tell the whole story. Yet careful, patient study of this history, so far as it can be done, is of the greatest importance in the solution of the problem of pauperism and charity. This history has lessons of warning which must be heeded by the philanthropist, lessons of help that minimize difficulties, and lessons of positive instruction which point the way to final success in working out one of the greatest puzzles of human life and society. We are living in a time when the question of pauperism and charity demands attention as never

before. Communism, Socialism, Nihilism, and the festering elements of Anarchism are just so many phases of the struggle for existence. In antagonism to these powers of darkness, which drag down and destroy, are marshaled the hosts of heaven and humanity which elevate and save. The prophecy of victory is on the side of humanity and heaven; but the prophecy will not receive its fulfillment without the preceding contest and warfare. An investigation of what has been done to relieve the distress of poverty reveals this fact worthy of notice, that, if anything at all is to be done for the poor, it is to be done only for the poor of one's own nationality. This is a principle discovered to be common to men under all governments, patriarchal, monarchical, tribal, democratic, or what not. Jesus only used the words of all men untaught by him when he said to the woman of Syro-Phoenicia: "It is not meet to take the children's bread, and to cast it to dogs." In a great lecture an eminent scholar puts it thus: "The prevalent tendencies of the ethnic civilizations has been to restrict and localize affection and to discourage sympathy." Another has said: "Neither the religion nor the philosophy of Greece and Rome tended to comfort the poor. The divinities were cruel; the Stoic affected to despise the sufferings of the indigent; the Epicurean took no thought of them. Throughout the vast region of Mogul India, and China, the use of hospitals is unknown to this day;" except, it is to be added, as the people of those nationalities have had founded and have had maintained for them hospitals by those who believe in and follow the Lord Jesus Christ.

We begin our brief sketch with the Scandinavians. In Norway and Sweden a tax is levied for the support of the poor. Concerning one method of the direct care of the poor the account of Paul du Chaillu is sufficiently interesting to be reproduced here. "While chatting at one of the houses an old man entered, dressed in a new suit of clothes, and wearing a high silk hat, and was bidden to take a seat: when, upon inquiry, it was whispered in my ear that he was a pauper I could hardly believe it. In some parishes the people prefer to have no poor-houses, as there are very few paupers. Each person who has

to be supported has to prove before the Haradsting that he is too old or infirm to work; then he goes and remains six days on every farm in the parish. I was surprised to see how kindly they were treated—in many instances like visitors—having better food than that daily used by the family, and a good bed: and so they go from one farm to another. They are well cared for, for it would be a disgrace if the report should spread that Farmer-so-and-so was hard-hearted to the poor. It sometimes happens that a man is not able to provide for his wants, from imbecility or other cause; in that case the authorities of the parish make arrangements with some of the farmers to pay a fixed sum annually, stipulating what kind of labor the man may undertake, which is generally to tend the sheep or cows, split wood, draw water, or, in a word, make himself useful in a small way. They think this system less demoralizing than that of the poor-house.”

The little country of Greece, great in history and greater in the character of her people of this day than is generally known, has no poor law, no poor taxes, no paupers, and no associations established for charity. Beggars are rare, and absolute destitution is said to have no existence in all the land.

In Italy, while the great mass of the people are engaged in agricultural pursuits, an unusually large proportion of the inhabitants are congregated in towns and cities. The Italian is no lover of the country district, and farmers and laborers are huddled together in their squalid boroughs and hamlets, often having to travel several miles before they reach the fields they cultivate. In consequence of this evil and of other evils, pauperism in its most painful and disgusting forms is widely spread in Italy. Yet in Italy there is no poor law, no poor tax; and all paupers are made to depend on voluntary charity. Hence Italy is a land of beggars. There are indeed many institutions to supply the wants of the poverty-stricken, of the diseased, and of the infirm, but there is no organized effort in Church or State to mitigate the miseries of the unfortunately or wickedly poor.

In 1876 France had a population of 36,905,788. France has

no poor law, but charitable establishments, either private or created and managed by the State are very numerous, and are said, to a large extent, to be very efficient. Orphans' houses receive infants which neither parents nor friends care for, and oftentimes do not acknowledge; infant schools give shelter and the first elements of education to poor children whose mothers must earn their daily bread; young girls of the destitute class may learn a trade in one of the workshops freely open to them in many of the towns, though too often these poor girls earn their living in shame; and lads may find employment in many of the agricultural colonies of the country. Besides these and other charities there are charities supported by the government to a greater or less extent. Notwithstanding all, it must be confessed that the means of help for the poor of France is inadequate, and that her million of paupers are a sore on her body politic, which, with all her civilization, she has not yet been able even to give the promise of healing.

The German Empire is composed of so many small states, about three hundred, each having its own local government, manifesting such a variety of method in the disposal of social and domestic questions, that it is impossible to give any clear account, in this paper, of the condition of pauperism or of the doings of charity in that great country. Elberfeld, a manufacturing town in Prussia, has in operation a system of charity which deserves more than a mere notice. In 1823, when the Prussian Government authorized each commune of the Dusseldorf Circle to take charge of its own poor, Elberfeld set on foot its own plan. "The town was divided into sixty visiting districts, but the Lutherans, the wealthiest community of the city, were permitted to take charge of their own poor. The visitors were too few, their duties were neglected, expenditure increased, and the prospect was alarming. Every twelfth person was a pauper, and the cost of relief in 1852 was \$44,650, while in the Lutheran community it was thirty per cent. higher than in the rest of the city. The existing scheme was then authorized. It has a central Board consisting of a president, four councillors, and four citizens, all appointed by the town council. Under this

Board are eighteen overseers, each with fourteen visitors, all of whom are unpaid. All are recommended for appointment by the citizens of the several districts, and bound by law to serve. The visitors of each district meet fortnightly under the presidency of the overseer, and submit a report of each application for and disbursement of relief. In accordance with minute rules each case is decided by a majority vote, subject to an appeal to the overseer. The general administrative body meets on the alternate weeks, and hears reports from the overseers, receives estimates and makes appropriations for each district, investigates the condition of the poor and the special causes of pauperism, as well as the means not only of relieving but of preventing it.

The instruction is very elaborate. It excludes from relief persons who have relatives bound by law to assist them, and this obligation extends to connections by marriage. It excludes those in receipt of private charity, but in practice private may be supplemented by town aid up to a fixed standard. In accepting aid the applicant passes under the surveillance of the visitor, who visits him frequently, notes the changes in his circumstances, urges him to find work, and, in the failure to do so, assigns him employment. If the pauper refuse his allotted task, waste the relief granted to him, or is idle, drunken, or dissolute, his maintenance may be reduced; and until recently he was liable to imprisonment. The poor-house is really the refuge for the aged and infirm. The result of this system has been, that, while from 1852 to 1869 population increased from 50,000 to 71,000, the number of paupers declined from 4,000 to 1,062, and the expenditures declined from \$44,650 to \$19,300. The German plans all agree in these points: In each city there is but one charitable organization; voluntary effort is joined with official; each tributary society aims not at expending its resources, but at making them the last resort of the poor; it individualizes each case and adjusts the treatment to its circumstances; it employs a large number of friendly visitors to be the counselors of the unfortunate, and, by these means, to make the experience and character of the respected available for the depressed; it en-

forces education ; it stimulates the sense of family responsibility ; it compels the pauper to work ; it insists that the acceptance of relief carries with it the obligation of complete confidence, and of compliance with the judgment of its grantors ; it avowedly seeks to understand and remove the causes of pauperism, not by general social reformation but by specific and individual reformation.

When we cross the North Sea and visit England we find ourselves in the country of charities and charities. No country in all the world is so rich in charitable institutions of every description as is Great Britain. It is estimated that \$50,000,000 are raised annually in England for the relief of poverty and pauperism. In 1886 the Trustees collected for the poor rates about \$69,426,010. In the same year the whole number of paupers in the United Kingdom was about 728,350. Two-thirds of all these were sane adults, the other third comprising children under sixteen years of age, lunatics, and idiots. Among the adult in-door paupers the men formed the majority, but among the out-door paupers the women were nearly three times as numerous as the men. In the United Kingdom pauperism is far more costly than crime.

The methods of meeting the urgent demands and pleading necessities of the hosts of the poor are many and various. Of taxes I have already written. Then there are the hospitals which often do more than administer to injury and disease ; some educate or train those who come under their care. Multitudes of other charitable institutions are trying to turn back the increasing flood and flow of pauperism. None, however, of the expedients that have been tried have been as successful as that of Doctor Chalmers in Glasgow, Scotland ; and that of Miss Octavia Hill in London, England.

In 1820 Doctor Chalmers was called to preach in the parish of St. John in Glasgow. His chief reason for accepting the call to this parish, having ten thousand people under its care, was that he might try some of his long thought-out plans as to the relief of the poor. He began his work in the most discouraging circumstances, and amid all that was forbidding. The

principles on which he worked were these: First, the habit of giving aid without careful investigation in every case, and the existence of a fund from which aid can be freely drawn, destroy in the poor the strongest of all natural incitements to help themselves which operates when a man knows that if he does not work, or thoughtlessly squanders, he and his family must starve. Second, that wrong methods dry up the springs of family and neighborly aid which, if kept open, would very largely provide for the necessities of every worthy case. Aid was never granted where work could be secured instead, nor until neighborhood resources had been drawn upon to the uttermost; and drunkenness was made an absolute bar, on the ground of its being an evidence of means.

After having secured from the officials of Glasgow their consent to withdraw all public aid from his parish, and to leave the entire care of the poor within his church to him and his co-workers, Dr. Chalmers divided the parish into twenty-four districts, placing each district under the charge of one of his deacons. With no other funds than certain church collections he undertook the task. At the end of three years and a half the results were thus summarized: From a parish embracing one-tenth of the city of Glasgow, and that tenth composed of the poorest of the population of the city, the whole flow of pauperism into the Town Hospital, which furnished both out-door and alms-house relief, was intercepted, and a work which had hitherto cost the city \$7,000 a year was accomplished for \$1400 a year. In addition, the condition of the poor within the parish was so improved that a steady stream of poor people from other parishes, attracted by the comfort of their fellows, flowed into the parish of St. John.

In 1832 a commission appointed by the Crown to examine into the state of affairs of the poor of Great Britain, made the following report concerning Dr. Chalmers' experiment just described. The report says: (1) Industry has been restored and improved. (2) Frugal habits have been created and strengthened. (3) Permanent demand for labor has increased. (4) The increase has been such that wages, so far from being de-

pressed by the increased amount of labor in the market, have in general advanced. (5) The number of improvident and wretched marriages has diminished. (6) Discontent has been abated, and the moral and social condition of the poor has in every way improved. Strange to say, Dr. Chalmers' experiment has remained, to very recent times, the almost unheeded demonstration of both the chief evil under which the poor suffer, and of the true method of their relief.

In 1864 Miss Octavia Hill, acting as the almoner of John Ruskin, purchased two tenement houses in the most unsightly part of the East End of London. These, and many other tenements which Miss Hill has since purchased, she has transformed, by adherence to a few wise rules, into orderly, clean, respected, and self-respecting communities. The rules from which Miss Hill never varied are: "To insist inexorably upon payment of rent when due, never in a single instance allowing a second rent day to follow one unpaid: To help by work when possible rather than by money or goods: To stimulate tenants by improvement in their tenements, based on their care of the property: To set them the example of scrupulous cleanliness in those parts of the building that remain under the landlord's control: To throw upon every occupant the responsibility of ordering his own life, and making his own decisions: To extend to all the personal sympathy and counsel that would arouse each to energetic effort: To study as far as possible each life, and so to meet the wants of the individual."

In 1869 the London Society for Organized Charity and Repressing Mendicity was instituted. Its main principle of work is thorough investigation before relief, investigation being the discriminative test between imposture and destitution, and procuring assistance adequate to render the applicant independent of future aid. It does not desire to be a relieving agency, but to direct the benevolent forces of the community into efficacious channels. The results of the Society's work are to be sought in the abatement of the poor-rate, in the reduced expenditure of other charitable institutions, in the diminished number of

mendicants, and in the arrest of many in progress toward pauperism and vice.

Little space is left to say anything concerning pauperism and charity in the United States. This is to be said, that the work of Dr. Chalmers, and the methods of Miss Octavia Hill have been copied and improved in this country to a wonderful extent. Indeed, the United States are going ahead of all other countries in the best methods of managing and relieving the poor. At this point the descriptive part of my paper must be concluded in what may seem to be a very abrupt manner. If another paper should be written it would be devoted to an account of pauperism and charity in America. All I now do is merely to mention and to give emphasis to a few points which I believe to be worthy of consideration.

I. It is the judgment of those in England, who have investigated and observed most closely the methods of pauperism and charity, that the multiplication of charitable institutions in that country has served to foster idleness among the lower classes in the large towns, and thus has swelled the ranks of hereditary pauperism. Poor-rates have diminished the kindness of the poor to each other, and have made the rich more lavish as they have been removed from all contact with the poor.

II. Pauperism must not be regarded, by either the pauper or the charity-giver, as a necessity, any more than disease or ignorance is a necessity. We are hourly aiming at the cure of disease, we are striving to dispel ignorance; so we must bring society to the place where pauperism will not exist.

III. That charity which bestows a gift more for the sake of the giver than for the sake of the receiver is a miscalled charity, and should be named the meanest and most hurtful kind of selfishness.

IV. Wide observation and long-continued and patient experience have settled the fundamental principle of all successful charity: *Personal investigation of each individual pauper's case.* A writer has put it well in saying, "Deal with this man by himself, and for his own sake. Recognize that, with him and all of his class, it is the soul, the heart, the mind, the will, that are

famishing rather than the body, and seek to start a new life and power of effort from within."

V. It is to be emphasized with the greatest force that the giving of indiscriminate alms is an immoral act. The giving of meals and money to tramps is morally wrong. The responding to the call of any able-bodied man or woman for help without knowing or seeking to know the real state of each is not being benevolent, it is being selfish in the most harmful way. I use now the words of one who has studied thoroughly this whole subject: "In speaking of giving indiscriminate alms without inquiry let me say it is purchasing one's ease at the price of another's injury. It is generous selfishness. Except the public dole, no one agency is doing so much to injure the poor to-day as this indiscriminate and incessant alms-giving. It promotes hypocrisy and lying. It cuts the sinew of all worthy ambition. It undermines character. It destroys natural affection among the poor. It dries up the springs of mutual helpfulness among the poor, and it paralyzes the efforts of the givers themselves as they find themselves again and again to be the victims of incessant deceit and imposture." Edward Denison of England, whose experience on this whole subject is as great as that of any living man, says: "I am beginning seriously to believe that all bodily aid to the poor is a mistake; whereas by giving alms you keep them permanently crooked."

VI. I am persuaded much of the teaching of the Bible on the subject of charity is sadly misunderstood. The understanding and the practice of charity with too many is the result of the perversion of monasticism and of the misinterpretation of the scholasticism of the Middle Ages. The word is explicit: "Work with your own hands." "This we commanded you, that, if any would not work, neither shall he eat."

VII. All true charity in the history of the world is the offspring of the religion of Jesus Christ. He first taught the world the common brotherhood of man, finding its centre and sun and inspiration in the glorious fatherhood of God.

ARTICLE IV.

THE THRUST OF IDEAS.

By PROF. M. H. RICHARDS, D. D., Allentown, Pa.

I have been somewhat of a builder of houses,—on paper! The art is a pleasant combination of the subjective and objective; it has enough of the first element to make it facile, and of last to make it serious. Your “castle in Spain” is too confessedly subjective to be a serious work: you know that it is an airy nothing from turret to foundation stone; and you are apt to begin at the top and build it down toward the mud-sill, which, if you attempt to suppose it, dissolves the baseless fabric of your dreams, just as when a bubble strikes some solid substance.

Real objective building is too serious; and likewise expensive! But to prepare a plan on paper seriously intended for a real building, viewed under limitations of locality, material, cost, adaptability to end, is certainly a fascinating occupation. It is redeemed from all trifling by its final cause; its reasonableness is verified by reference again and again to actual dimensions of really existing houses and apartments; its individuality is assured by your being an amateur, and your own needs and requirements being the modulus; and when you take your plans to the professional builder and it is conceded that they will make a very fair house, you are rejoiced with exceeding joy.

I have thus planned several houses whose final forms have been materialized and have proved habitable, and are inhabited even unto this day. But I must confess, as one not unduly elated by such triumphs, that I have always halted my vaulting ambition when I came to the roof! I never plan the roof, but leave that to the professional architect who translates my sketch into a working plan set forth in the language of the mechanic. A roof is as embarrassing as it is necessary: you cannot have

a house without it, and yet it is harder to imagine in proper form, in relation to the specific house, than any other part of it.

The difficulty about roofs is their thrust! They press down with a weight which crushes either themselves or the walls beneath them, or else they push outward with a force sufficient to disjoint every joist and cast down the walls thus torn asunder. They must be strong enough to endure the stress of weather, pitched for shedding rain and snow, yet not too heavy nor yet too light, neither too steep nor too flat, not of too long a span, and yet of necessity long in the rafter; in a word, they are paradoxical;—you cannot do without them, and yet you do not know how to do with them!

Roofs seem to me the best analogy through which to set forth "ideas." Ideas too are paradoxical: you must have them, and yet they are, at times, deadly weapons. Lowell has said that they have bayonet points; and another has likened them to dynamite: I compare them to the roof with its unsuspected downward and lateral thrust, which destroys that which it completes, that which it may have erstwhile preserved. Men and nations are not truly such without their individual and national ideas; and yet both are ruined by their ideas. Emphasis has too often been laid upon material causes of prosperity or adversity: I would lay it upon this thrust of ideas, tearing apart and crushing down the material strength, the walls beneath.

There is much analogy, all the way through, between a house and a nation; both have foundation, walls, stories, stairways, and roof; and both must have locality and respect to environment. You cannot have a nation just anywhere; and "just anywhere" is no place for a house. You cannot have a Greek nation in the Canadian Northwest; and a Grecian temple there would be just as absurd and short-lived. You have no roof, properly speaking, until you reach civilization; and you have no nation, in any practical sense, until you reach the same stage. The house is a projection of human idea, and its materialization: It is the third encasement of the spirit embodied. First comes the body itself, then the raiment, and, thirdly, the house as a human abode. The roof of the house is the climax and acme of human idea-

tion, in this direction. And ideas are the final need and the perfecting of national life. You have material and natural factors, the spontaneous and the elaborated and acquired; your nation builds up its walls by choice and use of simple facts, material industries; it rises into the higher stories of art and science; it puts on at last a sky-parlor and roofs it over with ideas, and loads it down with its fancies evolved into a roof-garden. Then it is perfected; or, if its ideation is evil, it is speedily ruined by the deadly thrust of the ideas, and collapses in the midst of material abundance, and becomes chaotic with all its arts and sciences helpless to uphold it. In fact, the more machinery there is in a building, the more goods stored within it, the greater the crash when its downfall takes place.

But what do we mean by "ideas?" It is certainly a most reasonable demand that we define the word and set forth the sense in which it is used. "Idea" is so indefinite, so variable in its meaning, from time to time, in one school and in another. Philosophers do not agree with one another in their usage of it, and popular use does not agree with them. He who says, "I have an idea," or, it may be, "I have a sort of notion," does not thereby declare that he is possessed of a well-rounded, distinctly organized percept, much less that it is the fruit of apperception, or that he has risen thoughtfully and reflectively from particulars to the universal concept. He means just what he says; that there floats before his mind's eye a vision in outline, dim, though glorious it may be, as moonshine, the kind of thing one reaches out to clutch in feverish delirium only to bury his finger-nails in his own bleeding palms.

Men are governed, and so are nations, by these unverified "ideas," often irreconcilable with facts; and when they proceed to act upon them they have roofed nine inch walls with lead and iron: the higher the wall, the more imperious the idea, the deadlier the thrust, the more complete the overthrow. It might seem that national life, with all its recorded and often related experience, would necessarily develop its ideas out of and in strict accord with the facts of its existence and thus inevitably, constitutionally, conform its roof to its walls, and insure perennial

duration. But such a conclusion is itself an "idea," a mere emotional patriotism whose lateral thrust is as ruinous as any other you may name!

What! do you conclude that because we fire off tons of "villainous gunpowder" each recurring Independence Day, that therefore our liberties are safe, and every boy with burnt fingers has become a statesman and a patriot? As well believe that similar explosions heralding in the New Year, and "shooting off the Old Year," do make the spiritual atmosphere wholesome, disinfecting it of all those spirits that otherwise would walk of nights malevolently minded toward man and beast. Let him who would be disillusionized consider the quality of national legislation, and note whether national ideas reflect the experiences of the past, grow out of inductions from facts, become continuously wiser and safer!

The fact is that we do not put national experiences upon record, to any great extent, in any clear form of cause and effect. Another fact is that only the few, and not the many, read such meagre records as we have, or care to have them read to them. Witness, in proof of this, the disuse of the "Declaration of Independence" as a stock-piece for our Fourth of July celebrations! Who wants to know what it is, or what it declares? Certainly, not the "patriotic" many who explode the day and fire-work the night! We put dramatic incidents into narrative and oration, we thus perpetuate the "drum and trumpet" parts of our history, but we neglect to inculcate their very essence of worth, their why and wherefore, their whence and whither, and the unwilling audience those get who strive to do it chills our ardor to attempt it.

Again, one generation does not learn from the experience of another, in any lively degree. There are low doorways in old houses against whose lintels four generations have successively bumped their heads, as they attained their majority and stature; and there are back stairways down which every baby in all these generations rolled once or twice just as inevitably as it came to its crawling age. Man is a creature who forgets, as a series: and remembers only, though not always, as an individual. Each

generation persists in trying to roof with the idea that proved a wall crusher a generation or so before it, and refuses to listen to the few who warn that this has been tried before with ruinous result. One is forced to conclude that our "statesmen" read little; and our voters, as a body, less or nothing: they feel, get the idea of pain, resent, and revolutionize.

The motive power of an idea depends in no way upon its objective qualities: it is determined solely by the subjective fervor and belief. Men do not stop to question, when full of an idea, and will not allow themselves to be halted; action must ensue at once, and he who leads off most vigorously is followed, not he who counsels most wisely. Temporary insanity, or emotional insanity, is a plausible explanation of some such movements: the nation was captivated by an idea wild enough to make one crazy who entertained it, went crazy, and stayed crazy until they danced down their walls by vibrating their idea in maddest variations. What else shall we say of the French Revolution and its orgies!

The birth and growth of such an idea is a curious study! Even in its milder form of "spirit of the times" (*Zeit geist*) it is as perplexing as interesting: for it is much easier to diagnose correctly what disease a man, or a nation, has than to tell how it was contracted. For however single the effect may be, the cause is always complex; as, indeed, the effect is just as likely to prove. But as the effect causeless does not come, one ought to assign some causation for even the wildest effect, if it be nothing more satisfactory than indigestion of rich diet, abuse of prosperity, rebound of slavery, starved dreams, the nemesis of misrule.

One does see that the popular idea is too often but "the wish which is father to the thought." The physically weary and materially poor cannot realize that there may be a mental weariness and a spiritual poverty where wealthy ease rises before them. Their false ideation of the rich runs on to envy and malice, the soil in which the agitator readily sows a mushroom growth of riots and assassinations. Could the laborer get the full idea of what it means to be rich, could he form the field of mental vis-

ion which fills in the picture with all its details, could he perceive that perfect misery may inhabit perfectly appointed apartments, that sorrows and bitterness cannot be warded off by great rent-rolls, he might pity, sympathize, fear for himself so sad a fate.

One finds strange survivals of race traits which seem to be instinctive, persistent, and indifferent to change of circumstances. Again and again they assert themselves in the race, without reason or against reason, just as meaningless in the new environment as a dog's turning round and round before he lies down upon the freshly brushed and shaken hearth rug. There was a time when the instinct meant self-preservation and due precaution against danger: now the instinct remains simply as an idea by heredity. Yet those who entertain it are conservative of it with a stubborn devoutness almost fanatical. Such often are those who perpetuate holy days by keeping holiday upon them; and those over whose doors hangs the horse shoe, the empty halo of a forgotten saint.

Many an idea is nothing more than "that strange spell, a name!" What is it more, politically, for the greater part which is gathered together shouting and voting for their "Diana of the Ephesians?" At home, they were "against the government," perhaps for good reasons; in this new land of their immigration they are also against the government, for no reason. In their youth they imbibed the idea from their elders that it was right and good to be a "Democrat" or a "Republican," whatever that meant; and so they have been ever since, true to the name, and knowing as little now as then what it means or whether it means the same now as then. So it is with religion as with politics. The name carries, gives birth to an idea, which is cherished but never examined. Blessed consistency, "sancta simplicitas!"

But why smile contemptuously at the idea of the ignorant and the lowly? What is "society" so-called but an equally vulgar idea? What shall we say of the man or woman who does this and that because believing that "it is the proper thing?" What about the intellectuality of classifying people by their descent from deserving ancestors as therefore and thereby them-

selves deserving? Did these descendants choose their ancestors? Have they acquired their characters, imitated their deeds, or what, or how? Yet these are the foibles, the ideas, of the refined and the intelligent! What a roofing-over all such ideas are to weigh and press and thrust upon the walls we build! It is a wonder they stand up under them.

It is fortunate for some people that they only construct their roofs on paper and never actually apply them to the walls: it is this which we mean by saying that a man's life is better than his creed. Did they actually apply, had they vigor enough to act out and act up to their ideas, what a speedy crash would follow! Yet what a miserable and unfinished affair a life is that has no dominant idea, no perfected finish to it: it is a partly constructed house temporarily roofed over with foreign material. No, we must have these ideas, must finish up with them really applied, whatever the danger bound up in their choice.

But it is a great error to suppose that the most part do not apply their ideas: the existence of so many walls out of plumb proves that they do; and the sight of others shored up by relatives and friends; and the dismantling of those whom the law orders down, by imprisonment, before they fall to the hurt and harm of bystanders and neighboring so-journers. No, ideas do thrust; they press upon many a wall to the verge of crushing which seems to stand up securely all the while. No man is safe from ideas: they will and must drive him onward. The man who is better than his creed usually ends by getting down to its level, or changing it for a better one and a safer one. It is not necessary that we be conscious of an influence to be under its operation. Sometimes the sign of its operativeness is seen in the stout denial of the victim that he is sensitive at all to it. He who denounces the pride of the rich is often the one who worships wealth the most; and is bitter because he has failed to acquire it. Ideas are as deceitful as they are dangerous,

The idea that ideas are of little account, and that prosperity is almost entirely a matter of managing material resources, is one of these same deceitful dangers. Just because we are especially liable to it in our land of material opportunity, the dan-

ger needs repeated pointing out. We have greater talent enlisted in our material operations than in any other. As a rule, our political leaders are not as able as our railroad magnates and greatest business men. Our best legal talent is enlisted under this same banner as counsel and advisors: science spends its greatest force in cheapening mechanical and chemical appliances for greater money making. It does not seem to enter into the minds of any that a nation's wealth does not insure its safety, perpetuate its worth, establish justice, promote domestic tranquility.

Let us see what history deposes as to this! Rome has left us her history and has figured so grandly that she is called into court at every turn; but we cannot, for that very reason, do without her testimony. If she had a dominant idea it was that of universal conquest. She was to rule the world and feast upon booty. That idea drove her onward until by the confession of her rulers the empire had become too vast for safety or profit. But the idea remained dominant and active and thrust even harder and harder. There could be but one end, and it came! Rome crumbled to pieces under the pressure of her national idea. Having conquered all else, her great men, great in this idea, turned upon one another. Then the barbarian caught the idea from her in turn, and finished up what they had begun. That which began under a Romulus and found its zenith in an Augustus, ended in disastrous eclipse with a Romulus Augustulus!

Greece is another witness just as universally summoned, as being intellectual, artistic, philosophical, less material. But Greece had her dominant idea of preserving the balance of power, and thus securing state sovereignty. That idea was stronger in its thrust than any manifest need of union for common protection. Faction fight and rivalry did their worst unchecked, and barbarian Philip subdued all these cultured Greeks, and equally barbarian Rome put an end to all these miserable sovereignties and this balanced weakness.

On the other hand, who can think of a dominant idea without naming Israel as a nation existing simply and solely because

of such a power. "We are a peculiar people;"—that is the sole bond and the sufficient one. The Jew is in all lands, having none of his own; he speaks all languages, yet retains his own ancient tongue; he has no temple and no altar, yet holds fast to the peculiarities of the law; he has rejected the only possible Messiah, and yet abides as separate as though one were yet to come. His idea, once objective in its reality, has become the mere momentum of the past wearing itself slowly out; and yet it is the nearest thing to perpetual motion yet manifested.

In our own day, what has not France suffered from her idea of "glory!" Yet who is sure that she is cured, in spite of all her woes? Full of industries, economies, amazingly recuperative in material resources, she has remained in her corner of Europe gaining strength only to dissipate it for glory, crazy as a child to follow the drum, repudiating the statesman for the warrior.

The mantle of Rome has fallen upon England, while the philosophy of Greece speaks German. These new world powers adopt the old ruinous ideas just as Rome took her descent, in the ideal, from Troy, a city already fallen, and borrowed her gods, who could not keep house for her. It is the old idea under a modern form. Rome used force, and England employed trade. Rome had soldiers, and England her merchants. Rome conquered and plundered, and England sold, loaned, and foreclosed her mortgages. It comes to the same thing however in the end! There is such an extension as makes the span of business and credit too long, and then the break-down follows. We are yet to see what this thrust of the idea to make all the world pay tribute will end in. Perhaps England's greatest safety lies in the fact that many portions of the world are not minded to pay this tribute, and cannot be compelled to do so even by this great creditor of the world.

Russia for the Russians alone, and everything else for them that they can get, is an idea semi-barbaric but of mighty thrust. It matters not that there is a history of cause and effect of expulsion of Jew and Moor from Spain, of inquisition, and mas-

sacre of the Huguenot, Russia will nevertheless expel the Jew and persecute the Lutheran, and strike dumb every mouth that speaks not her own Russian language. What does history matter when one has an idea! But what of it when the idea becomes too weighty for the walls beneath? What of it for all Europe with her old Greek "balance of power" idea? When idea meets idea, then comes the tug of war!

But what of ourselves! It were strange indeed if we, as a nation, had no national ideas; and stranger yet if we had none that sit dangerously upon our lofty walls. True, we have hardly reached the roofing-in period: we are unfinished yet and our plans are still largely upon paper. Then too we change architects so often that our plans are modified and the walls torn down, for a story or two, to be put up in some other way. There is danger enough in this for the walls themselves that they may not stand; still, we may be pardoned for surmising as to the ideas that are ruling motives, despite all these changes, and pondering their thrust. It is our own land, and love and pride forecast the future even if they have but little certitude: if they cannot reason, they must imagine anyhow.

We have often been impressed by the conviction that one dominant Americanism is the idea that things must be upon a grand scale to be worth while, and that everything vast and gigantic is worthy. Our constant boast is that we have the biggest trees, waterfalls, rivers, the longest, the highest, the fastest, the sharpest, the superlative, in a word, of everything. Men go into business, prosper, expand, and expand until they fail. Railroads begin, but they never end! They are always adding, leasing, combining: they must stretch from ocean to ocean; and then, I suppose, must connect their termini by steamer service across these oceans. It bewilders one to understand where this vastness which we demand will lead us, and what is to happen when it is checked, as it must be somewhere and some time.

It is painfully easy to see that admiration of quantity is not nearly as elevated a quality as discrimination in quality. Savages are usually high feeders but indifferent as to the cooking.

It is not hard to find instances of our suffering already from this assumption that things must be large to be good. Whatever may be thought of the quality resultant, no one can successfully deny that this very idea of magnitude is at the root of educational methods in our day. You must have a *large* gathering of students, or your institution cannot amount to anything. That being settled as a *sine qua non*, it follows that you must have all sorts of "special courses" to catch every one that can be caught; and these courses must provide for any one who can read and write and walk alone;—and this the "university idea" as over against the old "regular college course."

You see this largeness over again in our hotels, our theatres, our public buildings. It seems as though we have been impressed with this one idea: we have grown wonderfully, we are growing wonderfully; and we must have everything large, exceeding large, or we shall outgrow it before it is outworn. How we suffered from that idea at the hands of our mothers when they prepared clothes for us in our growing boyhood! And to think that we are now inflicting it upon ourselves and one another!

But it means "manifest destiny!" Yes, we are destined to bring this entire continent, and all its insular appurtenances, hundreds of miles from us seaward, together into one grand republic, under a flag of so many stars that no room will be left on it for stripes,—and just as little remain of the thirteen originals, in life and spirit, that started it. Give us that idea, and we shall fulfill our destiny ourselves. We shall not wait for Providence to do any destiny work for us; we are our own destiny. And then what an unassimilated mass of citizens we shall be! It may be too much to expect of the goddess of Liberty to own all these races, colors, conditions, as her children and rule well in her own household. There is a limit to vastness in incongruities and human inability to manage successfully when the scale transcends certain dimensions.

Another of our dominant ideas is the worship of "cuteness," of intellect irrespective of morality or character. Whither will that lead us? Think of our "Napoleons of finance," our daring and brilliant brigands of the Jesse James order, our great politi-

cal partisans who can capture a city or a state, our dazzling divines who can find a text for any sermon that will draw a crowd. If it is successful, it is all a man's life is worth to get up and say it is wrong. "Nothing is so successful as success!" That is the motto of American multitudes. There must be snap, go, novelty, cuteness, risk, and success! Shall we some day pardon the man who adroitly and successfully proclaims the empire, because it was such a cute trick!

I hesitate to name materialism as an American idea, since it is cosmopolitan. When the abundant opportunity for making money, as in a new land, begins to slacken, I believe it will be found that we value intellectual and spiritual things just as much as any other nationality. We give now as liberally as we strive eagerly to get. If our social distinctions are based upon material possessions, that is just as sensible a way to mark them as by descent. In fact, if we entertain and are entertained, it is the most convenient way of establishing a "modus vivendi." I doubt, however, whether men are valued by the masses according to their wealth. Their value would be gauged by their influence. Do the richest men have the greatest influence? The question is not whether they can buy services, or votes;—but whether they themselves have influence of themselves because they are rich.

We are in greatest danger, I fear, from the popular idea that we are a sort of divine favorite, that God has foreordained and elected us, irrespective of faith or works, to be the grandest and greatest and everlastingest republic, whose glories shall never fail, never pale, and whose dominion shall continue unto the end of time. Therefore, we have nothing to fear! No foe from without can conquer us, and no dissension can arise from within to disturb us. This idea was very popular before the Rebellion, which shook it sadly, and it is growing again since a generation has grown up for which those sad days are merely history, along with the Mexican war, and that of 1812. It lulls us all the while into false security, into governmental idiocy, into popular clap-trap and sentimentality. It is a dangerous idea indeed.

It is because of this fatalistic optimism that a certain class of

American politicians are contemptuous of the experiences of other lands, the lessons of history, and the admonitions of those who have studied the effects of public actions? We do certainly have such men who inflame their public by oratory whose only idea is that we can do as we please, are not limited by anything done anywhere else, should not do anything with consideration of the action of "the effete monarchies of Europe," and all such similar rot.

These are the men who soar into the seventh heaven of rhetoric over "our glorious institutions." We have, it is true, institutions in which we glory intelligently: we are devoutly thankful for them. But these scaring orators talk of them as though they were immutable and imperishable substances, while they are nothing more than patriotic and noble ideas inherited from our political ancestors, and dependent upon our reception, advocacy and impartation for their continuance. We, in a word, are our glorious institutions, we ourselves! If we degenerate, what becomes of them!

A republic takes bonds of itself, goes it own security, insures itself from revolution: nobody else does that. The virtue, intelligence, patriotism of its citizens is that security; and these are characteristics which must be inculcated, and learned in turn by each generation, or they perish. Under all these conditions our future is never assured: "the price of liberty is eternal vigilance." Until recently we have taken reckless risks by permitting our land to be a sort of dumping ground for Europe and Asia; and making it easier for any foreigner to have a vote and to become a citizen than to understand our institutions, read our constitution, and become naturalized in thought and in deed. And they have accepted our reckless prodigality to come: they have come, have seen; and the query is whether we have Americanized them or they have conquered us. We have still room and welcome for kindred spirits; but if we are to keep room for such, we must exclude those alienistic to republican institutions, incompatible in character with freedom: we must not attempt to absorb foreign population more rapidly than we can assimilate it.

But it is time to ask as to the remedy. There is little use in forewarning unless one can forearm. Can that be done, seeing that men will think, and will form ideals, and will be moved to action by them? It can, most certainly, be done if proper pains are taken to do it. Nations can be permeated with noble ideas whose basis is truth and fact, just as readily as they can be inflamed with visionary ideas or pride based upon suppositions unjustified by existing realities or efforts being made toward realization. This now should be the work of the patriotic in whatsoever sphere they may be found, the true campaign of education going on forever, and not the one-sided and specious one ending upon election day.

Those wonderful buildings which housed our recent Columbian Exhibition were a series of arches in which wall and roof were really continuous. That arched truss is the analogy of the proper roofing of a great and free nation! Its ideas are inductions from the facts and truths verified and established in its historic walls. It refuses to evolve out of its inner consciousness that which has never been in it; in other words, it refuses to "make believe" that it is the grandest and bravest and wisest and best, as so many nations have done, simply because it is so nice to be all those things. It examines itself carefully to see what it really is, what it lacks yet, how this may be supplied, and then sets to work to supply it. Its noblest idea is thus continuous with its lowest foundational fact.

Such a nation has indeed its aspirations, but it has also its perspirations, as the only way by which it expects to attain these heights of glory: it aims high, but it tackles low. It does not imagine that it knows everything intuitively because it is living in this enlightened nineteenth century—made such by the oil and wick and matches supplied by those centuries which went before—and in this glorious land of liberty. It goes modestly to work to find out what has been done, what can be done; and then what betterments it can make to add in its turn to the grand accumulation of the riches of civilization by which it has so greatly profited. Think of it! If our land could be swayed by this as its idea, if those who influence others could

and would thus animate them, what a wonderful land indeed we should become, how our arched roof would rise heavenward and our walls stand invincible.

It is largely the opportunity of the educator to accomplish somewhat of this thing, to leaven the lump and salt the meat. The teachers and companions of our childhood and youth give us our ideas: in manhood we reproduce them as our own, scarcely dreaming of their source. It is better for the teacher to instil sound ideas than correct grammar, better to make good citizens than fine mathematicians. Public schools, of whatever grade, are a public trust: they are endowed or permitted that men and women may come out of them fitted for the State, wholesome in it and not poisonous to it. Brawn and muscle may be good, brain and brightness are better; but a noble character for private and public life is the best product our educational institutions can offer us. When they cease to do that, they are worth but little to us!

Ill fares the land increased in all riches but without noble men and true women. It is the inviting prey for all those who raven upon national carcasses! We should be safer being poor and miserable and uninviting, if we will not insure our riches by our virtues. It is this question of character therefore that we must investigate most frequently. Are the rising men and women of our day, the young who will be the nation's manhood and womanhood to-morrow, honest, truthful, continent, as well as intelligent and vigorous in body? If not, who educated them, and how?

We never despair of the republic! We simply go on doing our duty as fully and as well as we can! He who dominates his life with that idea has roofed it over securely: there is no vicious thrust in that. Men may despond or be sanguine by temperament and nature: they ought to be just as persistent by character when they expect defeat as when they are sure of victory. Thou canst not tell which will prosper! The battle is never lost nor won until it is ended. Never despair of the republic, if by that is meant to cease from effort and sit down listlessly in bitter idleness. The true man persists, knowing that

he cannot do too much, and may readily do too little. Let others prophesy good or evil as they please: as for us and ours, let us do to-day's duty and ask not of the morrow. Thus shall we best insure fair days to come.

ARTICLE V.

THE CHURCH: VISIBLE AND INVISIBLE.

By REV. J. C. F. RUPP, A. M., McKeesport, Pa.

The Church is limited by two tendencies of contradictory meaning. One emphasizes the term *visible*, and finds the Church in every essential existing in its visible form, while the other lays greater stress upon its *invisible* character and finds the Church in every essential existing only in its invisible form. These are similar to two philosophical tendencies: *materialism* on the one hand, cannot separate the idea from physical form, while, on the other, *spiritualism* cannot bring these two things together. The one influence sees the Church only in its external form, the other only in its internal character. The relation of the invisibility and visibility of the Church may be illustrated by the relation of soul and body. Can the soul exist separate and apart from the body? Are they in their respective operations independent of each other; or are they mutually interdependent one on the other? Is their separate action ever a healthy one? There may arise from the condition of the body a morbid mental or soul condition. Dreaming is not a normal or healthy manifestation of this dual existence. In this and doubtless every other abnormal condition the fault comes from the diseased body, which is often a barrier to vigorous thought.

Does the church invisible have separate existence from the church visible?

A Roman Catholic will certainly say No; for everything there exists in a visible sensual nature. This is necessarily so because of their conception of the sacramental character of the

Church and of the *ex opere operato* or absolute efficiency of the sacraments.

On the other hand, a Reformed, as over against a Lutheran, Christian would almost as certainly answer Yes ; because of the idealistic, spiritualizing tendency of his exegesis and theology. Finding in human reason a source of religious knowledge co-ordinate with the word, he uses it in his exegesis to the elimination of all that is illogical or incomprehensible. A no less powerful influence is found in the disposition of the Reformed churches to antagonize whatever is Romish in theory or practice, *ex sui genere*.

However, being a Lutheran Christian, I cannot hold any position out of harmony with the consensus of the Bible. I, therefore, occupy a conservative medium between these two extremes touching the character and relation of the invisible to the visible Church. Two propositions formulate my convictions concerning this question :

I. The Church in its organization is *visible*.

II. The Church in its essence is *invisible*.

Can the organization exist separate and apart from its vital essence ; or its essence have separate existence from the body ? "The creed," says Luther, "calls the Holy Christian Church the communion or fellowship of the saints. I believe that there exists a holy little body and communion upon earth of none but saints called together by the Holy Spirit under *one head*, Christ, in one faith, sense and understanding, endowed with manifold gifts, yet unanimous in love, concordant in all things, without sect and schism. Of this same Church I am also a part and a member, participant and associate of all the blessings which it has brought to it by the Holy Ghost, and incorporate with it, in that I have heard and yet have God's word, which is the beginning of the entrance into this communion."

This Church is in its essence primarily *invisible* inasmuch as it involves an article of faith. Luther continues : "Is this article true, I believe in the Holy Christian Church ? Then it follows that no one can *see* or *feel* the Holy Christian Church ;

consequently no one can say, Lo, here it is ; or, There it is ; for what we *believe* is not an object of sight, or sense-perception : and again what a man sees or perceives, that he does not believe."

But this Church can be recognized by its visible tokens, the word and sacraments. For "God's word," Luther says, "cannot be without God's people, nor God's people without God's word." "This is consequently the essential visibility of the Church ; that is to say, though the essence of the Church be not visible, and the Church is not visible according to its essence, it is visible according to its outward tokens ; as to the essential nature of man his spirit is invisible yet it has its tokens in the living visible body, by which we know where it is and what it is doing." (Krauth.)

"The *invisible* Church is the whole assembly of true saints and believers, and this is the Church properly and truly so called. The *visible* Church is the assembly of the called, but this is a Church only in the wide sense and not in the proper sense. It can be called Church only by synecdoche ; that is to say, it is attributed to the whole made up of good and bad, which strictly belongs only to a part."

"If you have regard to the outward society of signs and rites of the Church, the Church militant is said to be visible and embraces all those who are found in the assembly of the called, whether they be pious or godless, elect or reprobate. If, however, you consider the Church, as it is, a society of faith and of the Holy Ghost who dwells in the hearts of the faithful, or as Bauer adds, 'who are conjoined with Christ, the head, through faith, and as living members constitute one mystic body with him,' it is called the invisible Church and proper Church of the elect." (Hutter.)

These are not two Churches, but only two sides of the same Church. It is one thing in two respects. The true visible Church is one with the true invisible Church. Strictly speaking it is one and the same Church considered in the one case externally and in the other internally. Considered in its external organization it is a divine institution, and in its external constitution it is human. Like the two natures in the one person of

Christ, which are inseparable, it is one institution with both internal and external characteristics, one pertaining to its *essence* the other to its *marks* or signs.

The tendencies, referred to at first, develop in one direction high Church views, in the other broad Church views. The climax is attained in the Roman Catholic notion of the Church. "This is the externalizing tendency completely developed, where the Church in visible form identifies itself with the essential Church and regards its own organization with the pope at its head as the bearer and organ of the Holy Ghost and still acting in his inspiration and consequently involving membership with itself as a necessary condition of salvation of every individual, the legal membership rather than the spiritual."

The latitudinarian view recognizes in the congregation only the circumstances pertaining to the world, and in the Church invisible all that is necessary. Its ripest fruit is seen, no doubt, in the Society of Friends or Quakers.

This tendency is responsible for the many independent congregations responsible only to themselves. In the same way many individuals delude themselves with the false hope that they are in the invisible Church, while at the same time they repudiate any connection with the visible Church, because of sin in its members who are not perhaps in the invisible Church. Without the means of grace, but by their good character and the moral excellence of their life and works they claim to be in the invisible Church.

The congregation is the *visible* Church, but "the word is preached and the sacraments administered not in the name of the congregation, but of the Church. Pastors over the congregations are ministers, not properly of the congregation, but of the Church, since their office rests upon a divine call and appointment and is occupied with the administration of a divine institution. Limiting our conception of the congregation entirely to those who are the true children of God, that is, to the invisible Church, the distinction still remains; the Church is still a divine institution, placed over the children of God, determined in some of the features of its precise form by the will

of the congregation, but in everything essential guiding and training and governing the congregation. It is God's house furnished with the means of grace and full authority for applying God's remedy for sin. It is the Church that is the possessor of God's revelation in Holy Scripture, that is endowed with the miraculous efficacy of the Holy Sacraments. It is the Church that has the divine authority to preach and teach the Gospel, to baptize, and to administer the Holy Supper and to exercise the power of the keys. It is the Church that has the historical confessions of faith, that has developed forms of constitutions and modes of external regulation. The Church is always above the congregation: that is, what God has established, the divine institution, has binding authority over the entire congregation. The congregation is not the founder of the Church's institutions, as the preaching of the gospel, the administration of the sacraments, and the office of the ministry. These are not exercised in the name and by the authority of the congregation. It is not at liberty to determine the administration of the sacraments, but only to comply with the command the Lord has given the Church."

Nevertheless the Church and congregation are inseparable, however carefully they must be distinguished. Where two or three believers are, there is the Church in all its plenitude of grace and power. The one, Holy Christian Church, as an institution existing through many lands and ages, is present in all the fulness of its power and blessing in every congregation of believers. A Christian congregation cannot exist except as a Church, and a Church cannot exist outside of a congregation of believers. They cannot be separated in fact, yet the distinction must be well observed in order that the limitations of the obligation and freedom of the congregation be not transcended. For it may be that not every act of the congregation is an act of the Church, but only such as are performed by God's command and in accordance with his word. The Church prescribes the standard of the word to which the congregation must conform, else it ceases to be a believing congregation and the authority of the Church is absent. The congregation has no

power at its own pleasure to decide matters of doctrine and practice ; all this power must be exercised within the limitations defined by the Church, the divine institution, and prescribed to the Church by its Lord and Master. Hence the Church visible, or congregation apart from the Church invisible or the Church, is like the branch severed from the vine ; and neither can exist in the world in the exercise of its especial functions without the sympathy and coöperation of the other ; as a man cannot accomplish his mission in the unity of effort without the coöperation of every faculty and power of body and soul. The Church invisible and visible are as inseparable as body and soul.

ARTICLE VI.

CHRISTIAN EDUCATION.

By REV. PROF. F. P. MANHART, A. M., Selinsgrove, Pa.

A discussion of education from a denominational standpoint within the limits of a synodical* address must necessarily be meagre and partial. And although there have been many and elaborate discussions and treatises, yet within our General Synod to-day, further discussion must have at least the one prime merit of timeliness.

The well-known legend on the seal of the oldest American college and an important passage of Paul may serve as mottoes. The former is, *Pro Christo et Ecclesia*. The latter is, Eph. 4 : 4—There is one body and one Spirit—one Lord, one Faith, one Baptism, one God and Father of all, who is over all, and through all and in all. But unto each of us was the grace given according to the measure of the gift of Christ. And *He* gave some to be apostles ; and some prophets ; and some evangelists ; and some pastors and teachers ; for the perfecting of the saints unto the work of ministering ; unto the building up of the body of Christ.

Of these gifts of Christ to his Church, the Apostolic Order

*Delivered before the East Pennsylvania Synod.

ceased with the death of John. The functions and work, in the main, Biblical sense, of the others are combined in the persons and services of the Christian ministers of our times.

The ministry abides in the Church on earth as a perpetual dower of Christ to his bride. He being king, they are his ambassadors. He being Truth and Wisdom, Redemption and Love, they are stewards of his mysteries. He being the Shepherd and Bishop of souls, they are his under-shepherds.

Their first requisite is *character*. In doing the Lord's work, like their Saviour and Master, they must have clean hands and pure hearts. A second requisite is *knowledge*. God's promise to His people is: I will bring you to Zion; and I will give you shepherds according to mine heart who shall feed you with knowledge and understanding. (Jer. 3 : 14, 15). This is fulfilled in ministers who are disciplined into spiritual understanding and power. They only can so use Christian truth, as "to make bad men good and good men better" and thus fulfill their divine calling.

The Church must not commit the office and work of her ministry to novices. (1 Tim. 3 : 6). She must see that adequate preparation and testing be undergone.

This preparation and this testing must necessarily be such as harmonize with the spheres in which men will exercise their ministry; since the unity of the Church is not now in things visible. So as a Christian denomination has its providential sphere and mission, it has also its ideals of the culture necessary to best growth in grace, and to adequate preparation for its ministry.

The Lutheran Church strives to realize the true ideals of Christian culture by beginning with her children in infancy and ending only as they are translated into Paradise. These ideals demand for their realization, the home, Sunday-school, catechetical class, church worship and all other spiritual life. Before entrance to her ministry they ordinarily, also, call for the work of the Christian academy, college and seminary. In all and throughout all, her ideals and means of Christian culture, are essentially the same.

Christian baptism is the foundation, divinely given the Church, of all Christian culture. It is the sacrament of regeneration, of dedication, and of incorporation into the Christian Church. Says Farrar: "Respecting regeneration and baptism St. Paul is mystic and dogmatic, while St. Peter is moral and general. With St. Paul regeneration is a new creation, the beginning of a life which is not the human and individual life, but which is 'Christ in us.' With St. Peter the new birth is produced by the living and abiding *word* of God. With St. Paul, baptism is the beginning of the new birth and the communication of the spirit. With St. Peter, baptism is mainly the moral obligations which enter into it as the type of our deliverance by means of the resurrection of Christ." (Early Days of Christianity, 76). Lutheranism happily presents the blended, full truth of the revelation given through these two great apostles.

Says Luther: "They which are baptized are regenerated and renewed by the Holy Ghost, to a heavenly righteousness and to eternal life, there riseth in them also a new light and a new flame; there rise in them new and holy affections, as the fear of God, true faith and assured hope etc.; there beginneth in them also a new will. And this is to put on Christ truly, and according to the Gospel." (On the passage: As many of you as were baptized into Christ have put on Christ. Gal. 3 : 27.)

With the "mystic and dogmatic" Paul, we believe in the new creation; with the "practical" Peter, we believe in the "moral obligations" that flow therefrom; and in harmony with Paul and Peter and Luther we make the significance of baptism to be the foundation of Christian nurture, the life-long daily destroying of the Old Adam and the daily coming and rising of the New Man.

On the one foundation—the abiding word of God—spoken by the Christ of God; and the inherent power of the sacrament, the Lutheran Church aims to build up her children into houses of gold, silver and precious stones—living temples wherein the spirit of the living God shall dwell forever. This Christian culture is begun by parents. The command under the law was:

Hear, O, Israel ; the Lord our God, is one Lord ; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee, this day, shall be upon thine heart ; and thou shalt teach them diligently to thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door posts of thine house and upon thy gates. (Deut. 6).

Christian parents are required to nurture their children in the chastening and admonition of the Lord. (Eph. 6 : 4). Their chief model is the home in Nazareth, where in subjection to his parents "the boy Jesus" was so nurtured that he "advanced in wisdom and stature and in grace with God and men." (Luke 2 : 43, 51, 52).

Pastors are charged to feed both the lambs and the sheep of Christ's flock. And surely, in the fold of that Good Shepherd, who takes the little ones in his arms and blesses them, the young must receive the special care of the under-shepherds.

In his work of direct teaching the pastor has an efficient co-worker in the Sunday-school, whose true aim is Christian nurture by means of the study and teaching of the word of God. A Sunday-school should ordinarily be the Church engaged in Bible study.

Besides, there is the vast amount of work to be done in the Church by her special "teachers."

Important as the nurture of parent, pastor and teacher may be, it is not more so than self-culture. In the means of Christian culture, used or neglected by each for himself, is found the chief element in the direct making of enduring character. As soon as he is no longer entirely dependent, the developing Christian youth should begin a work of self-culture in grace, that will broaden and deepen with the strengthening of his intellectual and spiritual powers. The milk that nourished him in infancy must give way to the meat that will build him up into the stature of

a full man in Christ Jesus. With the image of Christ developed and developing within him, he attains such stability and power that there continuously flow from him streams of living waters, that aid men and glorify God.

Of course, all this is only saying, that in all true education the Holy Spirit is the teacher. He works through the word and sacraments, as means. He is in, and with the word, making it spirit and life, and therefore an ever-abiding thing of power. The word and the elements make the sacraments. The word, by the spirit in it, gives them the power to seal and convey the blessings of grace they signify.

The general educational work of a Christian denomination is beyond that of the local church, yet it is closely related to all congregational and personal life and progress.

A Church wisely founds and maintains the Christian school. She thus only meets her obligations to her children and herself. She owes them the highest culture in her power. In imparting it to them, she not only blesses them, but preserves them for herself and secures her own strength and perpetuity by their increased devotion and power. Church schools are a necessity to any denomination which realizes that under God it has a distinctive life and mission.

In them only can a Church freely endeavor to realize her ideals. Here it may subordinate all that is merely intellectual, all that is secular, to her higher spiritual ideas and aims.

Where schools are founded by her efforts, endowed with her means, consecrated by her prayers, and are the trusted recipients of her children, there rightfully her life and spirit are fostered and developed.

From the early days of the Reformation, the Lutheran Church has always believed in, and had, such schools.

Our early Fathers in America earnestly desired them. Our Fathers of a later date began the work of founding them. As our Church in America is only in its beginnings, the work of founding and strengthening them must continue indefinitely. This simply means, that the youth of our Church, without los-

ing any historic family trait, and conscious of a great heritage and an equally great mission, will be nurtured into a Christian strength, worthy of our Church's noble heritage and equal to the demands of her sublime mission.

The Church school, as well as others, may appropriate all that affords true mental discipline; but she uses such things for simply what they are, while she judges them according to her pure and lofty standards. Thus she knows the value of the study of the classics for purposes of mental discipline and culture. She knows, too, that studious contact with the literatures of Greece and Rome means intimate knowledge of their mythologies, life and morals. The blending of Greece and Rome produced a "civilization," the consummate product and fitting sovereign of which was Nero, whom to describe, to Gibbon's "terrific phrase"—"a priest, an atheist and a god,"—must be added, "an arch-devil,"—or perhaps Luther's untranslatable description of the papacy—an über-höllische-höllische Teufel. The antiseptic of Christian ethics and life is greatly needed where the atmosphere is surcharged with putrefaction.

The Church school teaches science. This is a "scientific age." The "scientific spirit" so called, asserts itself in theological as well as in all other lines of intellectual work. It is taught because the man of liberal education must come in daily contact with the spirit, results and claims of all that is called science. But the Church school teaches no science in an atheistic, agnostic or materialistic spirit. For her all true science is but the finding and setting forth of God's thoughts as written in his books of nature and revelation. Moral law is his will revealed in man and the Bible. Material law is an ordinary mode of his activity. All force originates in spirit, and God is the Spirit. In short, God as Father, Son or Holy Ghost, is the direct source of all life, all force, all order, all beauty, all being,—material, mental, and spiritual.

The Church school teaches history, since it is "philosophy teaching by example." She does not teach with Carlyle that all worthy history is simply heroic personality, and that the heroic is simply the strong. To her the real forces of history are the

spiritual. Its real heroes are the lovers of truth, of God and of men. Its great lesson is—God reigns. The testimony of Jesus is the burden of the divine history. The life of Jesus is the summit of all earthly history. The ages preceding were preparing for it. The 'eras following but mark man's efforts, conscious or unconscious, to know him and to receive him as Saviour and Lord. Thus history's chief significance is the portrayal of the kingdom of God in the earth. "Through the ages one increasing purpose runs." That purpose is divine. It is the fuller coming of Christ to man. It is

"The one divine event
Toward which the whole creation moves."

A similar spirit controls throughout the entire curriculum and tones up the whole atmosphere. In all intellectual life, the Nazarene is king. Lifting him up, all things are put under him, The Church school is therefore preëminently the place for the strengthening of Christian character. Its numbers may not be large, but, like the Rugby of Arnold, it will be made up of Christian gentlemen. Should it fail perchance to excel in the kind of athletics, whose chief elements are physical agility, strength and brutality, the comparative absence of rowdyism, cheating, drinking and licentiousness, will, in the minds of certain old time people at least, prove a fair compensation. Here there can be no little failure to instill manly virtues and develop Christian graces of character.

Right results in character are never secured at the expense of intellect. The fact is, the purer the character the stronger the intellect. It is as true in education as in religion, that to him who seeks first the kingdom of God and his righteousness, all else is added. The fear of the Lord is the beginning of wisdom.

Christ is the truth—the source, centre, and end of truth in every sphere of thought, life and being. To turn to him with the heart, is to have the greatest possible intellectual awakening. To live in him, is to have the highest intellectual power. To make him the centre, is to bring all else into right relations. His truth radiates to all and is the truth of all.

There is no education like that based upon these ideas of Christ and relations to him.

In the science of the human mind it places the spirit at the summit. In regeneration the Spirit of Christ touches the spirit of man into life and exalted activity, and therefore awakens to greatest activity and power all the lower faculties like the reason and understanding, as auxiliaries of the spirit.

Under it all philosophies of human life, of nature, and of being, are illuminated by him who is the light of the world.

All problems of sociology must find their final solution in him; since all relations of man to man are adjudged by the relation of every man to him—the Son of man. All ideals and ideas of ethics are determined as proven to be in harmony or in dissonance with his teaching, life or person.

All reforms must be accomplished by making individuals new creatures in him, and then extending the regeneration to communities and nations.

And similarly in all intellectual and religious life, Christ will reign because his right to reign is unquestioned.

In the Lutheran system of belief, and in the Lutheran ideal of life, the doctrine of Christ is the fundamental of fundamentals. The doctrines of justification, the sacraments, etc., are simply parts of this. It is especially demanded, therefore, that in Lutheran schools the Christ-spirit should dominate. Religious life in Lutheran schools should be essentially like that in her homes and her churches. Her hymns, her music, her catechism and her service and all that is historically distinctive in her spiritual life should be found here. Here, her spirit must be unshackled. Here, libraries should give the place of honor to works of her scholars and the records of the lives and services of her worthy children. Here, walls should be covered with the memorials of her heroes. On public occasions things that conserve the continuity of her historic life and spirit should never be absent.

(Harvard in her great quarto-Millennial Jubilee sang our majestic *Ein Feste Burg*, the world's greatest hymn, while a few years since our Book of Worship did not contain it.)

The American Lutheran college, which has the largest attend-

ance, makes the rendering of historic Lutheran hymns and music by trained singers, choruses and bands, selected and formed from its own students, a feature of commencements and other public occasions. In consequence, a special building to accommodate several thousands of visitors is required. The contrast between the life and spirit thus represented, and that which on similar occasions hires an orchestra to render the same music it does for "society" balls and banquets, is certainly marked and suggestive.

Would it not be curious and suggestive, if in any Lutheran schools the language of Luther should be so studied, from merely literary authors, that at the end of all the precious years given its study very few ministers are able to read its treasures in theological literature, and very many are unable to offer even a simple prayer for the consolation of a pious and lonely German of our faith?

Should Luther's Bible, the hymns, prayer books, liturgies or any other of the multitude of German devotional works, be faithfully studied for six months, an excellent foundation of practical knowledge for the pastor might be obtained, while withal an earnest and devout piety would be fostered. No plea is made that anything which ministers to true culture should be ignored or that anything which produces sectarian bigotry should be fostered. To know the great range of intellectual and spiritual life in so vast a thing as Lutheranism, is to touch other forms of Christian life sympathetically at so many points as to make bigotry well nigh impossible.

Let it be remembered in this connection, that the Lutheran idea of Christian life and piety is well adapted to cultured youth. It calls for the earnest and devout, yet withal, the assured, the warm, free and joyous. It calls for loyalty to truth, but not for Puritanical rigor; it calls for heartiness, but not for emotional fanaticism. In E. A. Pollard's life of Florence Nightengale, it is said of her while receiving her training as a nurse under pastor Fliedner at Kaiserwerth: "At once she recognized that she had found what she had so long sought, a spirit of devotion, of order and of unity of purpose. It was impossible not to be impressed with the air of purity, and the deep, un-

affected piety which pervaded the whole place; and yet there was no asceticism—it was the world, but not in the ordinary sense of the word. There were the young [Lutheran] deaconesses with their intelligent and animated countenances, no mere instruments yielding a blind and passive obedience, but voluntary and enlightened agents, obeying, on conviction, an inward principle.”

Contrast this spirit and life with those of the average general hospital of that time and some of our own time, and the difference is seen to be “exceeding great.” Yet this difference is no greater than that which marks the contrast between schools where the Lutheran ideas of culture, piety and life prevail and those where their opposites prevail.

The Lutheran Church must have a continuous supply of ministers; adequate in numbers, ability and spirit, to the work given her by Providence. Her old fields must be retained, enlarged and improved. Her Diaspora, numbering millions and scattered over the earth, must have pastors and churches. Her missions must be sustained, and increased in number and efficiency, for she must bear her full share in evangelizing the world.

Her faithfulness, in these times, to the biblical doctrines of sin and grace, makes heavy demands upon her ministry. Human nature is as sinful and needy as ever. Divine truth and grace are, as ever, the only cure. To bring the healing to diseased humanity requires many faithful pastors.

These must keep abreast of life's rapidly changing currents in our day. Many of these forces are unfavorable to Christianity. It is required, therefore, of our ministers that they be men of right culture. Their outlook must be wide. Their views of life must be true. Their sympathy with men must be deep and real.

There are things which the practical judgment of the Church affirms to be essential in all her ministers. They are such as sincere piety, sound judgment, a fair knowledge of human nature, practical power as preachers of the word, faithfulness as pastors, and such a measure of the spirit of Christ as will lead them to labor where there are souls to be saved—whether in fertile or waste fields, at home or at the world's rims.

The same practical judgment of the Church declares that other things are desirable in all ministers, and, for the Church's best welfare, necessarily found in many. They are such as :

1. Ability to command respect by extensive attainments.
2. The power resulting from disciplinary studies, and a wide range of literary and other culture.
3. A scholar's acquaintance with Bible facts and biblical theology.
4. Ability to employ and enjoy the range of studies auxiliary to a scientific knowledge of the Bible and the special fields of theological science.
5. A philosophic understanding of sacred, church and general history, as portrayals of the progressive revelation of truth, and the development of the kingdom of God in the world.
6. Ability to meet, as a full-armed Christian apologist, all current phases of infidelity and opposition to the Church.
7. Ability to exercise, as a Christian theologian, the functions of research, teaching and publication.

Our Church needs many more efficient ministers. To secure them, parents, pastors and teachers must coöperate in urging the claims of the Church for her ministry upon all who may be fitted for it.

Our Missouri brethren now have about one-fifth more ministers than the General Synod, but, specially aided by their parochial schools, their church spirit and their wonderful practical wisdom, they have about three times as many theological students. Their successful experience here, as well as in other spheres, is worthy of our earnest consideration. As an aid to the increase of the ministry the beneficiary system has long been used by our Church. It does not aim to support students, but simply to afford them necessary supplementary aid. Beneficiary funds are cheerfully given because of the warm place the Christian ministry holds in the hearts of Christian people.

The reception of aid from such sacred funds imposes such duties as economy, honorable conduct, faithfulness and consecration. It follows, as a matter of course, that beneficiaries never indulge in such luxuries as tobacco, expensive trips during

term time, et id omne genus, so well known to the secular life of modern schools. They never cheat for honors, and are never found among those whom Noah Porter describes as "the pigmies who ride ponies."

They do, however, practice Christian self-denial, and daily exhibit high Christian honor. They do faithfully and honestly whatever the wisdom of the Church assigns to them during their period of preparation. May the tribe of such increase! May many more Christian homes loyally and gratefully consecrate their sons to the work, the trials, and the joys of the Christian ministry. Luther appealed in behalf of the Christian school for the preservation and extension of the Gospel. The need now is scarcely less urgent than it was then. The wisdom of it, the 370 years since then have made manifest.

That Christian nurture, which furnishes the Church its best workmen, extends through nursery, primary, intermediate, grammar, high-school, academy, college, seminary and all active life. Luther and the Lutheran Church know no difference in the essential character—in the spirit and means—of this culture through all these grades of intellectual development. The catechism he prepared for the use of humble parents in the home, was his own daily study in advanced life.

The Lutheran Church has lost a large part of its natural heritage in the United States. Much of that loss was a righteous judgment upon the folly of placing a language above the faith, and of servilely imitating others, instead of using and developing her own treasures, in faith and worship.

The Lutheran Church in America will be, and do, what she ought, when without apology, and with an assured consciousness of a great mission, she fully secures and cultivates the field that is hers, by assignment of Providence. In the doing of that work nothing will be a more important factor than a ministry whose training throughout has been in harmony with her teachings, spirit and life.

And upon the work of securing such a ministry, to labor amid our free institutions—which are the outcome of the principles and work of our heroic founder—may we all reverently invoke the blessing of Almighty God.

ARTICLE VII.

LUTHERANISM IN AMERICAN LIBERTY VINDICATED.

By REV. LEE M. HEILMAN, D. D., Chicago, Ill.

James Freeman Clarke accredits Luther as "the real author of modern thought and action—the giant founder of modern civilization;" and many historians, esteemed as models in scientific acumen and correctness, have given the same judgment. But the venerable Church bearing the name of the Reformer has been set forth by some authors in a very unwarrantable light, by holding it up as having elements in itself which are subversive of the principles and institutions of true "republics." It is only proper that adherents of this Church, whose fathers settled on this soil but a year or two later than the Pilgrims of New England, and who have shared the toils and conflicts of patriotic citizenship, millions of whom have piously revered, richly enjoyed, and peacefully fallen asleep in the truth as taught by their denomination, should be defended against misrepresentations.

Their descendants should not be required to rest under the implication that the old tenets are inimical to the land they live in and love. Discussion which may seem discordant, in these days of cherished feelings of fraternity, might be desisted from, did not the large accessions to the Lutheran Church by immigration constantly revive the question of the evangelical and civil tendencies of Lutheranism. Even these facts might be passed by did not the stereotyped statements concerning this Church appear in ever new editions of "histories," in unverified "manuals" and in popular periodicals, by which millions of Lutheran citizens are compelled to have thrust upon them, in libraries, in various associations, and even in the public schools, teachings which are offensive to them and even false.

It is still asserted as if it were true and had never been denied, that the Lutheran Church is "half Catholic" and is a "state

church ;" and in doctrinal views and practices is ranked as totally heterogeneous, foreign, exotic and unsuited to promote the liberty of America. The statement of Bancroft, that "the direct influence of Lutheranism on America was inconsiderable," might be suffered as an opinion, did not the same talented author, in his celebrated history of America, seek persistently to discriminate against Lutheranism and to argue that only Calvinism and Puritanism contained the elements of "purity of religion and civil liberty." Calvin is called the "boldest of reformers," while Luther is pictured as seeking the corrupt "protection of princes." The Genevan and Independent systems of teaching and practice are exalted as the only agencies of "republicanism." When this author does speak of favorable influences of the Reformation, it is with the interpretation that "Luther finished his mission in the heart of Germany," and only Calvin "continued the career of enfranchisement." The opinion is popularized that the Lutheran Reformation "belonged to Germany," and that only that of the Swiss and French was universal. Lutheranism is defined as the Catholic side of the Reformation movement, with "Romish dogmas and forms."

Mr. Bancroft in writing his work has shown himself a master of philosophical literary composition ; and yet in this very strength lies his weakness. When in his philosophic history he sought for the principles whence sprang the events and institutions he meant to describe, he did it amidst influences which were almost necessarily controlling. While, as a student, he sat at the feet of such rationalists as Fichte and Hegel teaching the philosophy of history, he certainly became ill fitted through them to discern the virtues of theological tendencies, and especially tendencies of Lutheran theology. And as, at that time, the system of government in Germany furnished him no demonstration of real Lutheranism in civil affairs, just so did he fail to get to the source of Lutheran thought when he pursued his studies under Schlosser at the University of Heidelberg. Indeed his journey on foot through Switzerland, the home of Calvinism, must have been congenial to his feelings which in early life were cherished under the Calvinistic Puritanism of his father, the eminent Dr. Aaron Bancroft. Theology, too, was a prominent

study with him, but the trend of it was determined by the nature of the pulpit from which he for a time discoursed. From all such surroundings it is easily discerned how he had not informed himself upon Lutheran teachings from Lutheran sources thoroughly enough to speak in such a positive tone in his philosophic narrative. One cannot fancy how an impartial historian of events could otherwise feel himself called upon so frequently to turn aside from his story to assail Luther and his teachings in such unguarded and merciless criticisms.

The defense of what is regarded as revered truth will not seem uncharitable, since the Calvinism and Puritanism of the present do not embrace the extreme views of the old Genevan and Independent systems which Bancroft labors to exhibit as the germ of modern liberty of thought. No intelligent or charitable mind can fail to accord to the heroic Puritan souls of old and New England many virtues; but who that is impartial in intelligence and charity can fail to rebuke the narrowness which refuses Lutheranism its true share of recognition among the factors of our civil achievements?

To meet the real subject, in definite detail, leads us into the mysteries of doctrines which the historian searched in pursuing the plan of his learned work.

Bancroft conceived Lutheranism to be just as Romanizing as the church of England was under Cranmer and Elizabeth, when Puritanism arose. He did not look far enough to see that the Romish dogmas of the Episcopacy and the Apostolic Succession, with the many attendant ceremonies, were rejected by the Lutheran Church with every vestige of the Catholic priesthood and power.

This writer thus persists in showing the Reformer's supposed Romish and liberty-destroying principles. "Luther," he says, "hesitated to deny the real presence," and "favored magnificence in the ceremonies of worship," and concludes that "Luther's was a Catholic religion." To indicate his conception of Luther's relation to civil and religious liberty he affirms that the Reformer "acknowledged the protection of princes." According to Bancroft, Luther "resisted the Roman Church for its *immor-*

ality;" he opposed the *folly* of superstition, and *ridiculed* the hair shirt and the scourge, the purchased indulgence and the dearly bought masses for the dead," and "permitted the cross and the taper, pictures and images, as things of indifference."

These allegations are chains forged in skillful rhetoric to hold Luther to the crude doctrines of the Romish Church, not freed from her dead superstitious forms of worship, and still adhering to her methods of temporalizing the spiritual kingdom of Christ for the advantages of the civil power. This made the personal rights of individuals as much as ever subject to the imposition of numerous sacramental delusions, to the pomp of ceremony, and to a government itself ruled by an oppressive priesthood. The Reformer is characterized as opposing Rome "for its immorality," as if he had failed to strike the source of all corruption in Romish perversion of the simple teachings of Scripture. When Luther is described as lifting his thunder tones about the monk's shirt and scourge, indulgence and masses, he is said to merely "ridicule," as though he apprehended no serious wrongs in practices that robbed the soul of the sweetness and liberty of simple faith.

The Reformer who has been historically deemed as of "considerable influence" in the stirring events of the sixteenth century and of the world, is thus suddenly made to appear as a "wit" playing his sportive art on Catholic images and masses, and amusing himself with the "folly" of various superstitions, as if he neither understood Rome's blasphemous idolatry nor felt indignation against it. What, ask we then, did Luther do? Verily the "monk that shook the world" was not in Erfurt nor in Wittenberg! The Bible must have been found at Orleans by young Calvinus and opened first at Geneva! This new discovery of our "American historian," changes the programme of events for the last four centuries, and puts "Calvin of Bruges," or Paris, on as the actor "with sterner dialectics" who really was the first one that "attacked the Roman doctrines." He it is that discerns the mass as an idolatrous sacrifice; and, opening the eyes of the populace to the hidden corruptions and superstition, he liberates the human mind, and becomes "the

guide of Swiss republics," and henceforth founder of all republics. This movement is said to have entered England, where it effected that Puritanism which finally only in America evolved the doctrine of the right of private judgment! By this latest result, says the historian, "Puritanism admitted no voucher but the Bible, a fixed rule which Puritanism allowed neither parliament nor hierarchy nor king to interpret."

We have no quarrel with Calvinism or Independency about the claim of having had these views, but who that is impartial can allow them the claim of first having reached them, and so deprive Lutheranism of everything that gave it existence, and make the Reformation of twenty years before Calvin a literal farce?

Luther's a "Catholic religion?" What is Catholicism? It consists of the infallibility and supremacy of the pope, and, as a consequence, in taking from the laity the word of God and denying them the right of reading and judging for themselves by that word alone. This arrogant power subjected the masses of the people to unintelligible works and ceremonies, which deprived the soul of the comforting doctrine of free grace, filled the mind with gloomy fear, suppressed self-improvement, and robbed all for the support of the hierarchy.

Who needs now to be told that Luther did not parley with this monster robbery of human rights? If ever man, with clear apprehension of the situation and of serious sense of duty to the hour, stood face to face with the real source of human bondage, he did; and his resistance sprang not from witticisms. The echo of the effective blows he gave resounded within a fortnight, even then, throughout Europe. The revolution stirred millions, and the "little monk" followed up the result with no cajoling of popes or crouching to councils. The pope's bull against him was defiantly burned, doctrines of masses and superstitious works, founded by the papacy, were treated not only from sincere soul convictions and by manly strength, but without fear of any human power. The Bible without pope or priest was, before Calvin or Browne, preëminently Luther's authority. He set up there once and for all time the inalienable "right of pri-

vate judgment." He who does not appreciate this needs to read history again. Let him go to Leipsic and to Augsburg ; let him hear the memorable words at Worms, before hierarchy itself and before earth's notable princes, "Unless I am convinced by evidence of Holy Scripture, or by sound clear argument, I will not retract." Then let him see how Luther, on being threatened by the papal legate, summoned the rights of the individual man and solemnly declared in the face of the world, "Here I stand, I cannot do otherwise: God help me." That was the final blow that wrested liberty from mediæval times. Carlyle says, "It is the great point from which the whole subsequent history of civilization takes its rise." The Reformation so begun, Froude declares, "gave Europe its new life." "Luther," says Michelet, "has been the restorer of liberty in modern times." He gave Romanism blows from which it has never recovered. Whatever other principles men have since elaborated they did under the protection Luther secured, when he stood for individual rights as against papal authority, and "hesitated" about nothing that to him was the truth.

It was here, then, that he, before Puritanism, "admitted no voucher but the Bible." It was the final authority to his conscience. He affirms, that "since God has given me grace to understand Paul I have not been able to understand any doctors." He criticises them for not having understood the Hebrew text, and rises so far above "the words and works of the fathers" that he can say that from them "articles of faith are not made." His greater testimony, however, to the place he assigns the sacred Scriptures, is, in his monumental achievement of translating the entire word of God into a language the people could themselves read.

By this lone light of judging according to the Scriptures, the doctrines which had so long held superstition's wand over mankind, were fearlessly tested and sifted. The gross "real presence" so persistently alleged as a Lutheran dogma, is a pure figment, an invention. Luther already in 1519 specifically denied the sacrifice of the Romish Mass, holding it to be unscriptural, dangerous and blasphemous. He taught that in the commun-

ion there was no transformation of bread and wine: bread remained bread and wine, wine. He therefore, with no sportive "wit," but with the vigor of a Puritan, abolished the priesthood which in the Romish Church was supposed to make sacrifices to the body of Christ for the sins of the living and the dead; and he gave this lordly power over men's lives and consciences, the further blow by the doctrine that "the real sacrifice was that of every Christian in his heart to God." Nor did this view of this sacrament "finish its mission then; but it has been the uniform view of the Lutheran Church. The sacramental presence of Christ is by none of its theologians understood to be a "local" presence. It is the glorified Saviour who is held to be present and who is received in a spiritual and heavenly manner. The charge of consubstantiation, therefore, with "impanation," and the like, is rejected as unjust. Calvin even, contrary, too, to the statement of Bancroft, and many besides were far from holding to the mere "memorial" view, but to the view of a "real presence" and real reception of Christ spiritually in the communion.

So keenly, in truth, did Luther feel the wrongs in the mass that he called it the "work of men and of artful knaves," "the dragon tail which produced a multiplicity of abominations and idolatries." • The attendant doctrines of purgatory and indulgences he called "abominations," and if he did permit some forms, "pictures and tapers," as "matters of indifference," he gave them no place in his doctrines or devotional practices, for he wrote in the Smalkald articles, "We shall keep ourselves entirely aloof from the consecration of tapers, palms, cakes, oats, spices, &c.," for they are "mere mockery, deception, and delusive performances." To know his entire independence of ceremonies and robes as means of "imposing" by "magnificence" upon the superstitious credulity of the people, one needs but hear his ringing denunciations. "Holiness does not consist of surplices, bald heads, long gowns and other ceremonies devised by themselves." The "worship of saints," he declares, "is idolatry." "Confession and absolution" had all the weird power of the priestly claim of forgiving sins dashed by his saying, "It is not

I who confess and absolve, it is Christ." The liturgical ceremonies he required to be such as the people understood, and in all directions he stripped truth of the prevailing superstition and led men to exercise their own right of judging all teachings by the Scriptures.

This individual liberty shaped at once the popular polity of Lutheran church government. It is diametrically the opposite of a "high church" polity. It is well known that Luther began the building of the Church upon the foundation of the "universal priesthood of believers." The individual, with his faith alone in Christ and with the dignity of his personal character, was the unit of all organization and official power. To this divine right of the personal factor, all practices by Luther were made subservient. Ecclesiastical power is vested in this popular priestly office of all believers. This individual priesthood of the congregation had the authority to commission certain ones, whom they chose, "to administer to them the word and sacraments." The Lutheran laity choose also their elders and deacons, and compose one half of the ecclesiastical bodies. This congregational polity has always prevailed in the Lutheran Church.

This throws down the walls that create "orders," and it therefore effects parity among the ministry, and demolishes the doctrine of the episcopacy, the Apostolic Succession, and even the presbyterial "rule." Of bishops the Apology declares that "the Gospel certainly does not establish a special independent order of them." Luther taught that even the pope was only a "pastor of a church in Rome, and all Christians were equal with him," and that as a mere member of the Church, if he denied the Scriptures, he "ought to be reported to the brethren for discipline, as Christ taught of an erring member, 'tell it unto the Church'" If "Calvin abolished ordination," in the sense of priestly authority, he did not go even as far as Luther, who omitted even the "ruling elder," and said of the laity and clergy that "the difference between these two classes was fictitious." The real dignity of the ecclesiastical office was deemed to be in the "dispensation of the word of God," and "ordination had no further significance than that the special service of preaching the

word be conferred upon an individual by the congregation." Where exists a more popular and more low-church polity than this? Where is afforded a better opportunity for self-development and growth of popular liberty?

This doctrine of the universal priesthood of believers has also gone on to cleave the beam that united the Church and the State. Nothing seems more clear, and yet nothing is more misunderstood and misstated than this fact. When the ruthless hand of the pope, which lay on the crowns of Europe, was smitten by the Reformer, the power of the state fell away from the Church. When in the Church Luther assigned to the rulers and nobles the part which in any sense could be called "protection," it was on the ground that they were of the laity whose talents were to be used for a spiritual cause. The believing "temporal powers," he said, "are fellow Christians and fellow priests." "They carry the sword to 'punish evil doers' and to protect the innocent," "just as every shoemaker, blacksmith or farmer has his handicraft and yet belongs to the common priesthood." The Apology also teaches that the Church is a spiritual kingdom, independent of all earthly powers, but it permits us to use laws and estates as it does medicine, architecture, air, &c."

In the same spirit of independence of civil protection, he fearlessly addressed the princes who had embraced the Reformation movement urging on them as on other members of the Church their solemn duties as a "Christian nobility." Like a Nehemiah he taught magistrates not to drill soldiers or inspect arms on the Lord's Day, and vigorously urged and induced them to establish popular schools. Of unchristian rulers who would demand the surrender of the New Testament, he says, "They are of this world, and this world is the enemy of God." If the emperor should persecute believers for their faith, Christian princes "ought to refuse obedience." No ordinary reader of the story of the Reformation can fail to know that the supremacy of the Scriptures, as the rule of faith, and the right of private judgment Luther suffered not to be compromised. When even his friend the Elector rebuked him, he answered, "Rather than

keep silence," * * "under the public condemnation of my doctrine," by an imperial edict, "I would brave the anger of the devils and of the whole world, not to mention that of the imperial councillors."

This doctrine of equality among men and the universal right of the individual conscience to exercise itself according to each soul's own priesthood in scripture interpretation, made the Reformation in its nature a movement among the masses of citizens. Its life was democracy. It was the birth of republicanism. Luther, a peasant's son, was a democratic representative of the people, and having had in his own person liberation from the terrors of conscience as awakened by the Divine Spirit and the divine word, he rose to the mission of unbinding the chains on the race of that age. Severing himself courageously from pope, emperor, edicts, councils, fathers and traditions, he sought the welfare of the masses by calling on their own mental and moral resources to deliver themselves. It was not until his tongue of fire spoke that the people had for centuries heard any real preaching. He awakened the people's minds by the herculean task of translating the Scriptures; and, in constructing the language of his nation, he visited the shops, stores and farms so as to get the simple words of the common people with which to make his inimitable translation understood by all men. And in addition to simplifying the "ceremonies" to the comprehension of the worshipers, he organized extensive plans for the great religious visitations in the German states for the express purpose of instructing the "multitudes;" and to the same end, as early as 1520, wrote a small catechism or text-book to aid parents and children in Scripture study in their homes. These evangelical and popular methods struck so deeply into the soul and into the fallen intelligence of mankind, that men arose as from the soil of a cemetery, and a resurrection had come into a new world, with small and great, without priest, worshiping for themselves before the throne. Though Bancroft saw not this democratic throng in Luther's day, it was there nevertheless, in such a host that it laid open the Reformation to the charge from such as Goethe, that it "threw back the

intellectual progress of mankind for centuries, by calling in the passions of the multitude to decide on subjects which ought to have been left to the learned." In the midst of this immensely popular movement, "if Luther had been a smaller man," he would, like the Puritan Cromwell, have taken the reins of government himself; but instead of ruling the people he spent his life as a professor at the university and a preacher of the word, and thus, as Christ did, without the civil sceptre elaborated, in the developing minds and hearts of the people, forces by which they might rule themselves.

The genius, too, of this Reformation was broad enough to always adapt its principles in various emergencies to the welfare of the people. This was demonstrated at the time of the fanatical uprising of the peasants. True, our American historian has declared this uprising to be a better demonstration of the principles of liberty than Lutheranism. It was so, verily, if independence and liberty imply a license to violently destroy property and to imprison and execute any who were not of their own opinions. These insurgents and Anabaptists, besides teaching that "the Holy Ghost was no more than a man's mind or reason;" that "Christ was not born of a virgin;" and "had sinned;" "that there was no future punishment;" that "a Christian may violate the moral law and yet not sin," and that the most repulsive forms of polygamy may be practiced innocently, also "murdered thousands of citizens unmercifully." Consistently enough do some authors hold up these law-breakers and persecutors, as men of liberty. But one becomes impatient on seeing it claimed that Luther was the enemy of these people because he was the friend of priestly and civil power. The fact is, that Luther, consistently as ever, went out amongst them and by addressing them sought to restrain them by kindly advice. He told them they might "elect their own pastors," even though Anabaptist pastors, and that, restraining their excesses against others' liberties, they might enjoy their own. The civil authorities he besought to control the fanatics not with the sword but by "peaceful measures." When they were impressed, Michelet informs us, it was not for their opinions but for their "irregulari-

ties." Thus Luther proved himself the friend of the people while Zwingli of "Democratic Switzerland," cut these same masses down with the sword.

The course and views of Luther must be admitted as in harmony with the principles that now obtain acceptance. He kept the medium way of binding no man's conscience by the dictates of church or state. He compelled no man to be religious, either on the throne or on the farm. Steering clear of an oppressive hierarchy, he at the same time exercised an authority, but, it was the authority of God's word in the individual conscience. This lifted liberty from absolute bondage into healthy self-development without anarchy.

Now as Lutheranism does contain unmistakably the root of liberty's tree, where stand the faiths to which Bancroft has ascribed this exclusively?

Calvin's system of government was a theocratic one, his "consistory" in Geneva enforcing religious duty through civil officers; and, while in England Puritans once charged Presbyterians with seeking to control the state, the Puritans themselves, when favored by Cromwell, were given excessively to civil measures for their cause, and for years in New England even had a law by which only Christians could be elected to civil offices. Here were the dangerous elements which have been erroneously foisted on Lutheranism, namely, the exercise of power to coerce others' consciences. As a matter of fact these systems became watchfully censorious against the free development of individual life, and oppressive towards all of other faiths. Calvin's Genevan polity, therefore, has been called, by followers of his, "an ecclesiastic hierarchy," "a Protestant inquisition," and his ruling elder, "a sort of censor." Kurtz defines it as "a thoroughly organized inquisitorial tribunal."

Puritanism in New England adopted the Genevan system, and hence the principles which were subversive of and retarding to the principles of American liberty. They had in another form the same old papal power against which Luther contended. A law existed by which the civil officers, who had to be chosen from church members only, had an important function in en-

forcing attendance upon public worship. For opposing this law Roger Williams was exiled. They drove the Dutch from Hartford already in 1640, and often the Presbyterians had to "plead" for themselves. The civil authorities under the church proscribed Anabaptists, fined and without mercy scourged their ministers. Other faiths were banished even as late as 1688. Women even were whipped publicly for their views. The officers of the county court were empowered to punish unbelievers in the Scriptures in case of obstinacy even with death. This rigor of legalism ended in gloomy superstition which hanged four Quakers, executed twenty persons for witchcraft and tortured over fifty into penitent confessions. Elder Winthrop had gone on in the work until he became "weary with banishing heretics." When once all of other beliefs were overcome the church and state establishment permitted only "the Congregational churches in their purest and most athletic constitution." These Puritans, even when they were within the boundaries of the Dutch colony, continued, possibly by fear of power, the violations of Christian comity by having to themselves "whole towns" exclusively "established in the Congregational way." This one and only "way," with other denominations expelled, in Massachusetts especially, made even the public schools, for which the historian finds so many words of praise, no more than parochial schools. But among themselves, too, the censor's rod was held up even over private life so as to forbid the use of church bells, organs, Christmas celebrations, and even the wearing of wigs, veils, long hair, as also to control fashions in dress, hoods of silk, scarfs of tiffany and the length and width of women's sleeves. Here was papal power grasping in its hand the state and turning, as in the dark ages, all society and even home into an inquisitorial tribunal.

Similarly the Dutch Calvinists, contrary to the spirit of our American institutions, managed to have the temporal powers in America, as in other quarters of the globe, to enforce obedience to the decrees of their Synod of Dort; so that from the first they persecuted their fellow Lutheran countrymen, each for attendance upon Lutheran service being finable twenty-five Flem-

ish Pounds, and for preaching, one hundred Pounds. Lutheran children were compelled to be baptized in the faith of the Helvetic Confession, and when a pastor was commissioned from Amsterdam to preach in New York the truth according to the Augsburg Confession, he was literally compelled within two months to return to Europe. Contrary to Bancroft's statement that private services were not forbidden to other denominations, Lutherans were forbidden on pain of whipping and imprisonment from holding even such "conventicles." These zealous dominationists by the sword blotted the Swedish Lutheran colony forever out of existence. They were, besides, in frequent broils and contentions with the Puritans along their colonial borders.

William Penn, too, who was trained in Calvinism and whose doctrines proclaimed brilliant promises of liberty, had for years not spoken to his father and had used violence upon his fellow students at Oxford, because they would not accept his views, and became also, in the application of his system in Pennsylvania, such "a feudal sovereign" that historians have considered his return to Europe, in less than two years, the means of escaping from serious revolution. Even his followers, and the civil rulers of his colony for ninety years kept up an incessant "jarring."

These results of the system of faith which is given the glory for the existence of modern liberty, Bancroft seems to permit as necessary struggles for ultimate good. He looks upon all New England, for years a scene of blood and war with the red man, and of contentions among Christian sects, as an illustration of Calvin's principles which, as he approvingly affirms, "formed the seed plot of revolution." This author, though disclaiming to be an apologist for persecutions by Puritans, does, nevertheless, at some length plead that they did it "in self-defence." But how can self-defence claim the prerogative of persecuting and scourging other believers with whom they might have affiliated safely? The teachings of Christ give abundant rules of charity, had they only not "interpreted" the words of Christ by their "traditions and fathers." The writer who commends their system of gov-

ernment assumes to accept what is really the old idea of a rule as rigorous as absolute monarchy itself.

Unfortunately, then, this dark picture stands out, in so many years of tyranny, to prove that the facts have the place of more than incidental struggles by the way. Rather do they have the place of genuine fruits of former extreme tendencies. These tendencies were inimical to true freedom and were the only ones, outside of Catholicism, which stained our American history with the terrors and blood of religious persecution.

Charity for days of old and of peculiar circumstances should conceal these defects, did not standard literature assume to apply to Lutheranism opprobrious epithets for its beliefs and influences, and then seek to find the noblest influences where has been the sum of intolerance and cruelty and nameless bigotry. If in Europe Lutheranism has been in union with the state, still it has furnished the very doctrines of independency which America enjoys to-day. Why should these be ignored and denied as having an existence in Lutheranism, when they have existed in the popular polity of the Lutheran Church since the days that the Reformer invited perfectly free discussions at diets and conferences and evoked the free voice and votes of the laity?

We have now seen how Lutheranism contains truly the principles of freedom, and how the opposite of its polity demonstrates a clear failure. But it has been presumed that the free Lutheran principle does not sufficiently enforce the duties of moral and active life, and that therefore it does not produce that standard of practical citizenship which a nation demands. It is however demonstrated that this freedom does bear the fruits of healthful life. Lutheranism has dared to lean on simple faith as the sufficient power to develop individual character, and it has not been disappointed. The "indifferent" forms which Luther called "trifles," he eschewed zeal against; but it was lest men would "overlook faith and charity," the principal things he was solicitous about. Lutheranism does not teach that freedom from legalistic effort means freedom to do wrong. The servant of Christ, by faith, is not sin's servant. Luther's own life was a sweet testimony to the power of the faith he discovered in a

living Saviour. Michelet, the Catholic historian says, Luther's life was "admitted to be innocent and blameless." Erasmus says, "His morals are universally praised, and it is the highest testimony that a man's enemies find no flaw in him." Melancthon says, and who else was better qualified to speak, "He was a most excellent man, gentle and agreeable in society and not the least obstinate or given to disputation. His great severity in combatting enemies of true doctrine was not from malignity of nature but from ardor and enthusiasm for the truth." He adds, "I have myself found him shedding bitter tears and praying earnestly for the welfare of the Church." "He was extremely temperate in eating and drinking." So that in matters of serious positive moment for character, he exercised and taught strict lessons of personal virtue and temperance, and even opposed the keeping of Lent and many festivals and holidays, but advocated the observance rather of the Sabbath which he held to be of divine and perpetual obligation, and promotive of virtue.

These principles which are the foundation of Lutheranism, in exalting the individual, have also powerfully influenced the national life. In the lands in which it has the most influence, there is also the least illiteracy on the globe, and there are, too, the most liberal opportunities for free thought, as Germany's thinkers and universities of such extended patronage have demonstrated. This liberty has led Lutherans by hundreds of thousands quietly to pursue their individual development without specially clamoring for control in civil matters, while their broad culture, in the ranks of the private citizen, has made them a preserving and elevating factor. Has not this been their history in this country? While in New England and about New Amsterdam matters were far from promoting the liberty for which they are accounted renowned, Lutherans on the Delaware and in Pennsylvania were engaged in important industries, and in cultivating the gospel virtues in their churches and among their children.

While others warred with the savages, they taught the red man the Gospel of peace for a half century, preparing them to receive and accept peace with Penn. While Quakers with their

colonial rulers kept up a scene of nearly a century's jarring, the Lutherans proceeded in improving self and developing soils, forests and mines for the universal prosperity. Hence it was that Pennsylvania, which, with its nearly two hundred thousand population, was said by Secretary Logan to be well "nigh a German colony," and whose Germans were, according to the common estimate, two-thirds Lutheran, "grew rich through industry." We learn through General Thomas that "the prosperity of the Pennsylvania colony was mostly due to oppressed Protestants from Germany." "Pennsylvania," says Bancroft, "the land of promise, grew rich in wealth from agriculture, commerce, ship-building, mines and manufacturing." And as for the further influence of these people in civil life and liberty, it is said that "Pennsylvania, of all the colonies, led the van of what the royalists call democracy." Even Bancroft says, of the same colony, "There existed the fewest checks on the people." There is a cause for this which existed in the people themselves. Dr. Dorchester, who studied these facts, says, "The German immigration was not only extensive but very pure, and almost wholly Protestant, with a high standard of morality and distinguished for Christian virtues." These, having come from the best farms of Europe, and from the better classes, and for conscience' sake leaving all for these then wild and dangerous shores, exerted a good influence by their worth. These Lutherans, were the first communion to exemplify in America the doctrine of liberty of conscience in persecuting no others for their opinions. They had no laws about "crosses on banners" and about private "dress!" The Lutheran Church polity and its sweet doctrine of faith laid on the laity such responsibility as fostered a thoughtful intelligence, interest and nobleness of soul. This conservative, unobtrusive, steady way of self-culture and industry, and non-interference with others, has possibly made them less noticed, but nevertheless has made them a solid social force that kept calming the turbulent waters until the nation's doctrines merged into their own. For, these principles practiced for a century and a half by hundreds of thousands, in

various colonies, before the Revolution for independence, must have had a not "inconsiderable influence" in fostering the spirit and culmination of American Liberty.

We must forbear for the present giving the long unwritten chapter of deeds and unmentioned names of these people in the actual origin and achievements of the war for Independence, and in the establishment of America's constitution, schools and various institutions.

But why should their share in this nation's foundations and building be unrecited? Why do volumes which are accredited as "standard" note the landing of small fleets of a few hundred immigrants from various lands of certain glorified creeds, while the incoming of thousands of Lutherans is without a record on their pages? One of these eloquently deprecates hardships, extols virtues and portrays the sufferings of almost all early settlers except Lutherans? Let him laud by name the English, the Scotch Irish, the Quakers, the Dutch; but why, in private, official or military virtues, embrace the Reformer's followers under the indefinite name of "Americans," and incorrectly call the Lutheran Saltzbergers "Moravians?" This might be called carping, did not the historian claim to build up his work on a philosophical basis and then apparently build his structure of material and facts which are hewn after his preconceived ideal. In truth, he is determined that the advocates and principles of Wittenberg theology are to be put up as the objects of his opposition and thrusts. His rationalistic and transcendental steel could not hew Lutheranism for his building. Nevertheless, this faith of the immortal monk of Erfurt has borne its testimony over Europe and also in America, building its stones in walls unknown and unseen by many, but building by its power of freedom.

When, too, men would reconstruct the history of the Reformation and eliminate the monk of the notable Theses on the Castle church, and plant the seed tree of liberty in Geneva, let them recall that Switzerland had a republic before Calvin landed there; that Farrel and Viret had spread Luther's doctrines in Geneva, and the magistrates had declared themselves for the

triumphant cause of evangelical religion, when even as early as 1523 Farrel firmly settled the case by preparing for the city a confession of faith, all which was several years before Calvin was on the ground, and thirteen years before the publication of his famous "Institutes." Even the great Calvin himself, some years after the Reformation had begun, embraced the doctrines of Luther; and he bears generous testimony to these doctrines and the Reformer's permanent worth and work, when he esteems Luther "as a noble apostle of Christ by whose labor and ministry the purity of the Gospel has been restored to our times." Calvin was truly a "bold reformer," but he recognized as others did, that their labors and boldness appeared after Luther had torn the papal tiara and made the imperial throne totter.

So, too, where Puritanism arose in England, the doctrines of Luther had long been sown, for as D'Aubigne declares, "At no period is it possible to omit the history of the Reformation in England from a general history of the Reformation of the sixteenth century," in which latter Luther is his hero.

We do more than merely defend Lutheranism. The facts warrant our proposing a theory different from that of writers who find the origin of our political freedom in a period following Luther. The birth of the German Reformation was the birth of our liberty. England, the Netherlands, Sweden, and every nation in Europe whose sons peopled our every colony, had through the Reformer's works and labors received the incipient movements of reformation. In various sections in colonial America independent influences had sprung up looking toward national independence. So that a dozen years before the settlement of the Pilgrims Virginia had its Protestant charter, and, but a year or two after these Puritan fathers, came the Dutch, and then in the course of time followed the Swedes, Germans and Quakers, all a Protestant host, sons of the Reformation, forming various communities desiring liberty long before the Revolution. These impulses toward freedom grew up simultaneously and side by side. It was the harvest of the sowing, when, as Calvin said, "the pure Gospel was restored" by the "apostle" at Wittenberg.

The acute Carlyle comprehends America in the ever onward movement of Luther's work, "whose light," he says, "was to flame as the beacon over long centuries and epochs of the world; the whole world and its history was waiting for this man." Of the effects of the Diet of Worms, he declares, "English Puritanism, England and its Parliaments, America and the vast work of these two centuries, the French revolution, Europe and its work everywhere at present,—the germ of it all lay there." Froude's testimony as a profound historian is, "Had there been no Luther, the English, American and German peoples would be thinking differently, acting differently and would be altogether different men and women from what they are at this moment."

ARTICLE VIII.

THE AUTHORITY OF THE SUNDAY SABBATH.

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The Sunday rest day is assailed by forces both determined and insidious. The world was interested in the fight for "Sunday closing." This was but one battle of the war. The day is assailed by the sensational Sunday press, and their week-day editions, by the liquor traffic, by powerful but soulless corporations, by the ungodly and irreverent, who refuse to recognize anything as sacred which selfishness demands for business or for pleasure; and by those Christian people—strange co-workers—the Seventh Day Adventists and their kindred Sabbatarians.

At such a time it is of the utmost importance that those who defend the Sunday-Sabbath should examine well their position, and prepare for the conflict. This paper proposes to consider the question, What authority has the Sunday Sabbath?

I. *The obligation of a weekly Sabbath is perpetual.*

The command, "Remember the Sabbath day to keep it holy," no less than those others against blasphemy, idolatry, theft and murder in the midst of which it stands, reaches out with its imperative over the righteous and the unrighteous, the obedient

and the disobedient alike, from year to year throughout the course of the ages. We judge this from

1. The position of the commandment in the decalogue, God's unaltered law. It is in the very heart of the Sinaitic code, Ex. 20 : 1, 8, 17. To break it is to break the table in twain. If no other part of the decalogue is abrogated, why should any say this is ?

2. We judge the perpetuity of the Sabbath also from its relation to human nature and human needs. It is made to meet them, and must be as permanent as are they. Christ's assertion, "the Sabbath was made for man," lifts the obligation above the boundaries and times of any single nation or people, and entrenches it in the life of humanity, to perish only when humanity perishes.

It is the universally recognized canon of judgment, that what was commanded to the Jews as Jews, what was founded upon their peculiar position and relations, passed away when the Mosaic economy was superseded by the new dispensation : but what was of itself moral, that which inhered in the nature of man as man, or was involved in his relations to God or his fellows, that is permanent. For instance, the commandment, "Thou shalt not kill," is still in force, but not so the law concerning cities of refuge, or the avenger of blood.

The third commandment provides :

(1) That man shall spend six days in work,—the obligation to work six days a week is as universal as is the ability.

(2) That the seventh day shall be spent in a holy resting unto the Lord, to which we are encouraged by the divine example.

(3) That a man is not in anything to oppress those under him, either son, or servant, or stranger by requiring or permitting them to work upon a day which should be devoted to the holy things of God. To deprive them of this privilege is to rob them of that which God has given them to meet the highest needs and the most sacred obligations of their nature. The third commandment enjoins these things and nothing more.

3. Some features of sabbath observance among the Jews are not of like permanent obligation. They are not included in the

command, and have therefore passed away with the Mosaic economy. Of this character are the limitations of the Sabbath day's journey, the attending to fires, and the requirement to worship in certain forms and ceremonies at the tabernacle. Ex. 35 : 3 ; Lev. 24 : 5-9. The Mosaic penalties for its violation are no longer operative. Numbers 15 : 32-36. None of these things are included in the commandment itself; they are only details of its application.

Of the same character is the observance of the particular day which the saints of the old dispensation observed. The commandment itself does not designate any particular day of the week. It is fulfilled when one has worked six consecutive days, and then devotes the seventh to a holy resting unto the Lord in worship and deeds of mercy. The seventh, the rest-day, may fall upon any day of the week, unless God shall designate to his people some specific day. But this particular day is not of like permanent obligation as the command itself, for it is not a part of the decalogue, and has no special reference to the needs of man, or his relation to God.

II. *The Commandment does not designate a particular portion of time, only a proportion. No time is made more sacred than any other in itself, only in its uses.*

The Sabbatarians claim, on the other hand, that God hallowed a particular twenty-four hours, the day immediately following the completion of creation. They hold that this is *the* Sabbath. "This particular day," they say, "is no more capable of change than is one's birth-day." All therefore who do not observe those particular twenty-four hours are guilty of Sabbath desecration, are subject to its penalties, and are denied its blessings.

But this claim is erroneous and hurtful. They who make it have no warrant from the Scriptures.

1. The commandment as recorded in Ex. 20 : 8, teaches no such doctrine. The amendment inserted by these Sabbatarian redactors does not bear the signature of God. As the Almighty wrote the commandment on the tables of stone, it reads "Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh is the Sabbath of

the Lord thy God: in it thou shalt not do any work; thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it." But these people would make it read, "Remember the Sabbath day to keep it holy. *The first six days of the week* shalt thou labor, and do all thy work: but the seventh day *of the week* is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in *the first six days of the week* the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day *of the week*: wherefore the Lord blessed the *seventh day of the week*, and hallowed it." The Sabbatarians thus try to fasten the Sabbath to a particular day of the week forever, when the Lord himself took good care to do no such thing. It would have been an easy matter for him to have made the commandment read as they read it; and had he designed to fix the Sabbath upon the seventh day of the week forever, it is inconceivable that he should not have authorized their reading.

2. A second point is that God never allowed the term Sabbath to be confined in its use to a particular day of the week, as though the seventh day of the week and it only could be a Sabbath. A sabbath is a holy resting from worldly avocations to spend the time in worshiping God, and in such works as he accepts as done unto himself, whether the period of such resting be a day, or a week, or a year. Thus the day of atonement is called a sabbath, Lev. 16 : 31, but it could not have fallen regularly on the seventh day of the week, for it was a fixed festival occurring on the tenth day of the seventh month. The feast of Tabernacles, (Lev. 24 : 33, 34) was to begin and end with a sabbath, though only once in seven years could these sabbaths fall upon the seventh day of the week. Thus he has always kept the word free from exclusive reference to that portion of time which followed his creation as one day. Nevertheless, many

among the Jews held that Christians, even converts from among the Gentiles, should keep the Mosaic law. Therefore arose the contention regarding circumcision, the Sabbath, and the new moons, and the feasts, in the early Christian Church.

3. The New Testament expressly repudiates the ideas of those who would insist upon days and seasons, claiming that some are of themselves holier than others. In this it refutes expressly the claims of the Seventh Day people. Romans 14 : 5, 6 : "One man esteemeth one day above another : another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day regardeth it to the Lord ; and he that regardeth not the day, to the Lord he doth not regard it." Col. 2 : 16 : "Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a sabbath day : which are a shadow of things to come ; but the body is Christ's." To the same intent Paul writes to the Galatians, saying : "Ye observe days, and months, and times and years. I am afraid of you lest I have bestowed labor upon you in vain." "Stand fast therefore in the liberty wherewith Christ hath made you free," 4 : 10, 11. The apostle does not here disallow the weekly devotion of a day to worship and rest, and the maintaining of the same privilege for others. We have seen that this obligation is perpetual. Moreover such a day was observed by the apostles and the apostolic church. But when the controversy arose as to which day, the Jewish Sabbath or the Lord's day, and when some of the Judaizers claimed that there was a peculiar holiness in the very times upon which the Jewish feasts, and the seventh day sabbath fell, then Paul arose to assert the liberty of the Gospel. There is nothing more sacred in these days, and months, and seasons, than in other days, and months, and seasons. If any will observe them, let him do so ; if it is done unto the Lord, he will accept it. But if any does not regard those particular times as more sacred, none has the right to condemn him.

4. The error of the Sabbatarians is further exhibited in the practical difficulties, if indeed we may not say, impossibility of such Sabbath observance.

In the first place, if it is God's resting which sanctifies that absolute portion of time in which he rests, then the Sabbath which we are to keep must be that cycle which reaches from the creation until now; for God has finished all his works of creation, and still resteth from them. The works which he now does are those Sabbath-day works which are necessary for the maintenance of his creation, and the equally divine works of mercy which make him glorious. To limit his Sabbath to twenty-four hours is also to limit the days of creation to the same length. But who does this now? Geology, physics, astronomy enlarge our conception of the truth so harmoniously taught in revelation and in nature: God's days are as thousands of years. God's resting is mentioned to encourage us by his example, not to indicate to us an absolute portion of time which his resting makes holy, but a proportion for these uses.

If, however, they claim that it is the first solar day upon which Christ rested, that he has sanctified as a holy Sabbath, and that this twenty-four hours as a part of absolute time is still to be observed, then is the difficulty equally great. In the changing of calendars and in the migrations of people the observance of just that time which has been sanctified becomes historically and geographically well nigh an impossibility. Chronologists know what confusion confronts them at several periods of history, so that certainty is impossible. Then again, from longitude to longitude the day varies; and it is midnight in China when it is noon in America. When the English sailors first visited Pitcairn's Island they arrived on Saturday, and found the islanders, with John Adams at their head, keeping the Christian Sabbath. The two parties had gone to the island from different directions. The consequence was, that the Sunday of the one was the Saturday of the other, and the Monday of the one was the Sunday of the other. Each company might continue to keep its own Sabbath were it not for the confusion which would result in their living together, and each would be literally keeping the commandment.

No position except that of the Apostle Paul and the New

Testament is tenable. It is not any particular portion of time which God has sanctified, but rather that proportion which humanity needs for its highest physical and spiritual well-being. No portion of time is made more sacred than another in itself, only in its use.

III. *Though God has not made any time more sacred in itself than another, nevertheless the purposes of the commandment, and the commandment itself demand a certain day which all shall observe as the Sabbath ; and there is reason to believe that God has indicated a day for us.*

This is in direct opposition to those who claim, that, as no time is more sacred than another, the commandment is as well obeyed when each one keeps the day that suits his fancy.

1. When a common day is not observed, there is soon no Sabbath. History is the proof. The ramifications of civilization are such, that should men observe some one, some another day the wheels of industry would be constantly blocked. Let one branch of trade choose one day, and another another day, and there would arise such pressure from those who work, that on every day all lines of industry would before long be pressed into action. If one wheel in a watch is stopped, all must stop. If one goes all must go. So, largely, with our complex modern civilization.

The necessities of worship require a fixed and common day for its appointments. The exclusion of the world and its every day affairs, from which the Sabbath should be sacred, becomes impossible without a common day. Thus, therefore, the very purpose of the institution depends, in no little measure upon the observance of one day.

2. It is beyond dispute that God did designate a day for Israel. While it is not in the commandment, it was in connection with the giving of the manna, Ex. 16 : 22-26. The observance of this day was a memorial of their deliverance from the bondage of Egypt. "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and a stretched out arm : there-

fore the Lord thy God commandeth thee to keep the Sabbath day," Deut. 5 : 15.

That the observance of this particular day was not incumbent upon other nations than Israel is apparent from the fact, that their keeping the Sabbath upon this day throughout their generations was to distinguish them, and was to be the sign of the covenant which God made with them. Exodus 31 : 16, 17 is the proof. "Verily my Sabbaths ye shall keep : for it is a sign between me and you throughout your generations ; that ye may know that I am the Lord that doth sanctify you. * * Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever."

There are not wanting some foreshadowings of a change under the Gospel. Under it there was to be a different day of rest and worship. Two of these may be noticed.

The first is Psalms 118 : 22-24. This Psalm is quoted by Christ as referring to himself. "The stone which the builders refused is become the headstone of the corner. This is the Lord's doing, it is marvelous in our eyes. This is the day which the Lord had made, we will rejoice and be glad in it." The rejection at once brings to mind his sufferings and death ; while the declaration, that this stone is become the head of the corner, proclaims his triumphant session at the right-hand of the Father, in glory, raised above all principalities and powers in heavenly places. This day of his triumph is the Lord's day, we will rejoice and be glad in it. It is the day which the Lord hath made. Now this great day of his triumph we are expressly told is the first day of the week. The day when he poured out his Spirit as a token of his enthronement was the first day of the week. This is the Lord's day. But the seventh day of the week when Christ lay in the tomb was the saddest day in the life of the infant church. It was a day of gloom and of fears. But the Lord's day is to be a day of gladness. What day more joyful than that on which the vision of angels appeared, saying unto them, "He is not here, he is risen," than

that on which the Master himself, risen from the dead, appeared unto Mary in the garden, and to the two as they were on the way to Emmaus, and to the ten as they gathered for worship in the upper room in Jerusalem?

A second preparation for the coming prominence of the first day of the week is found in the separation of it from other days in the mind of God's people. Upon the eighth day God made special appointment to meet Aaron and his sons. Lev. 9 : 1. Moreover in Ezekiel 43 : 27 it is pointed out as the day upon which, after the ceremonial offerings for purification had been offered, God's people should be accepted in bringing a suitable sacrifice : so now upon the eighth day, after the ceremonial sacrifices of the law have been fulfilled, we are accepted in the sacrifice which we plead, once offered yet ever sufficient.

3. In answer to the need of a common Sabbath, and in harmony with these foreshadowings, a day is indicated for us, not by way of positive command, but by the example of Christ, by the practice of the apostles, by its acceptance in all ages by the Church, by the peculiar blessings of the ascended Christ upon those nations which have observed it. While it is not a matter of compulsion, it is still for all these reasons most suitable, that this day, the first day of the week, the Lord's day, should in this dispensation be hallowed in obedience to the sabbath law.

Let us examine briefly and in their order these reasons for observing a Sunday rather than a Saturday sabbath.

(1) The absence of a positive, recorded command from Christ, abrogating the seventh day and instituting the first day sabbath, out of which the Sabbatarians make so much, is really of little force. It is not necessary as they claim, nor is it even likely, that Christ would have published a formal decree abolishing the old and establishing the new. He takes away the old, but he does not explode it. He uses leaven not dynamite to work his changes. He puts the new side by side with the old, and causes it to grow, while he allows the old to perish. This is the analogy of his working in all things. The light struggles with the darkness and conquers ; though first there must be the gloaming then the twilight, and at last the day rising gradually

to its zenith of glory. When the new life is given to man, the old is not at once destroyed. When the new faith was brought into the world by Jesus, the old did not immediately perish. The Christian law of liberty did not in a day supercede in practice the rites of the Jewish economy. Indeed there are some to-day who, after nineteen hundred years of the Gospel, are still Israelites practicing the ritualism of Moses. But the light is better than the darkness; the new life than the old life; and the gospel dispensation than the dispensation of types and figures. Who claims that circumcision is obligatory now? Yet there is no record that Christ ever spake a word abolishing it. What Christian eats the passover as the Jews did? Christ left no express command abolishing it. Rather on that last night, just before his betrayal, he ate the feast with his disciples. Had Christ or his disciples left an explicit command enjoining the observance of the first day of the week, and interdicting the seventh, that would have violated the analogy of God's dealings in every thing else; it would have made the day of rigid obligation, and have robbed it in just so much of its prophesied character of spontaneity and joy,

That Christ when dwelling among men in the flesh kept the Saturday sabbath, is made a conclusive argument by the Sabatarians. But they should remember that the same argument would make the whole Mosaic system obligatory upon us, for he observed it all. Christ lived in the old dispensation, and of course observed its sabbath.

It is beyond denial that Christ has shown his Church special favor upon the first day of the week. Upon it he conquered death, and arose to bless the world. Matt. 28 : 1 ; Mark 16 : 2 ; Luke 24 : 1 ; John 20 : 1. It is thus emphatically his day. Ps. 118 : 24. He selected this day to meet his worshiping people. The second Lord's day meeting, at which Thomas was present, bears every evidence of being, as it has been said, "of divine appointment." John 20 : 26. It is just seven weeks after the resurrection, upon the day of Pentecost, that year the first day of the week, that he poured out the Holy Ghost. Acts 2 : 1. There can be no doubt but that this increased the joy with

which the first day of the week was greeted, and made it in the disciples' minds a day conspicuous for its blessings, for the manifestation of the divine approval of their gatherings, and altogether such a day as that prophesied in the Psalm. Ps. 118 : 24. It was on this day that the Lord bestowed upon his Church the first signal victories of the Gospel.

(2) The practice of the apostles supports this position. Much has been made of the fact that after the resurrection for years and years the apostles went to the synagogues upon the seventh day of the week, which the historian continued to call the sabbath. Naturally the disciples, like good fishermen, went on the Jews' sabbath to the Jewish synagogue after those who, because they were Jews and not Christians, met there on that day to observe the Jewish customs.

On the other hand it is remarkable that the apostles, trained from their childhood in the rites and prejudices of the Jews, should have given such prominence to the first day of the week for all sabbath purposes. In narratives where no account is taken of one day above another,—the Jewish Sabbath being mentioned only to show the technical grounds upon which the enemies of Christ based their opposition to him,—in narratives where all days are treated alike, it is a fact of no small import, that the evangelists should take such pains to name the day upon which Christ arose, the day upon which he repeatedly met them, the day upon which he gave his waiting people the blessing of the Holy Ghost.

In Acts 20 : 7 we read that Paul tarried until after the first day of the week, on which the "disciples came together to break bread," that he might observe it with them in preaching the Gospel, in administering the sacrament, and then on the morrow, Monday, he departed on his journey. He had waited at Troas seven days, from one Monday to the next, that he might enjoy a Sabbath with that church.

In the tenth chapter of Hebrews Christians are cautioned not to forsake the assembling of themselves together. Now every assembly must have an appointed day and time. When this was in the apostolic church is indicated above as the first day of

the week. This position will presently be strengthened by the testimony of the apostolic fathers.

The first day of the week is also named as the day for worshiping God by offerings. Paul so charges the Church at Corinth, and tells them that like instructions had been given to the churches of Galatia, 1 Cor. 16 : 1.

The canon of the New Testament closes showing us the venerable Apostle John, filled with the Holy Ghost, holding converse on the Lord's day with him, who is the Alpha and Omega, the beginning and the end, the offspring and the root of David, and the bright and morning star; and seeing visions of the world's future and of heaven's glory; and hearing invitations of salvation which were to be sent at once on that very day, the Lord's day, (Rev. 1 : 1) to all men.

It is beyond positive proof either way, but the probability is that the apostles departed from the observance of the seventh day of the week, to which all their prejudices bound them, only under the clear instructions of Christ. We know that after his resurrection Christ gave commandments to his apostles, and spake often to them the things pertaining to the kingdom of God, and that these commandments and instructions are largely unrecorded, John 20 : 30-39; 21 : 25; Acts 1 : 3. The last passage reads: "He was taken up after that he through the Holy Ghost had given commands unto the apostles whom he had chosen: To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days and speaking of the things pertaining to the kingdom of God." It is certain that these unrecorded instructions of Christ must have controlled the apostles in the development and oversight of the early Church. Is it improbable that they were instructed on this very matter? At all events these inspired men, filled and guided of the Holy Ghost, have not transgressed God's law or his will in giving this prominence to the first day of the week as a Christian Sabbath.

(3) We appeal also to the practice of the early Church, as it is recorded in the ecclesiastical writings of the ante-Nicene Fathers. Their testimony establishes beyond the power of dis-

pute, that they believed that the Lord's day was celebrated by the command of the apostles acting under the instruction of Christ. Let us hear the witnesses.

a. Ignatius [b. A. D. 30 ; d. A. D. 100] of whom tradition says, that he was the child whom the Master set in the midst of his disciples to teach them humility, and who is probably correctly reputed a disciple of the apostle John, says, in the Epistle to the Magnesians the ninth chapter, "Those who were brought up in the ancient order of things have come to the possession of a new hope, no longer sabbatizing, but living in the observance of the Lord's day, on which our life has sprung up again by him."

b. Barnabas, A. D. 100, the Alexandrian Jew, devotes the fifteenth chapter of his epistle to "The False and the True Sabbath," and concludes, "Wherefore also we keep the eighth day with joyfulness of heart, the day on which Jesus rose again from the dead," Ez. 53 : 27.

c. A third witness is Justin, the Martyr, who was born, A. D. 110, whose testimony is to be found in "The First Apology," chapter sixty-seven, on "The Weekly Worship of the Christians." He says, "And on the day called Sunday all who live in the cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read as long as time permits." Then follows a statement of how at these Sunday assemblies the Lord's Supper was celebrated, offerings were made for the poor, the sick and strangers, (compare with 1 Cor. 16 : 2) and the chapter concludes, "But Sunday is the day on which we all hold our common assembly.

* * For he was crucified on the day before that of Saturn (Saturday); and on the day after that of Saturn, which is that of the Sun, (Sunday), having appeared to his apostles and disciples, he taught them these things, which we have submitted to you also for your consideration." It would be well to recall here the remark made above about the unrecorded instructions of Christ to his disciples, after the resurrection.

d. The Bryennios MS. entitled, "The Lord's Teachings through the Twelve Apostles to the Nations," to which Prof.

Riddle assigns the date of 120 A. D., and many other eminent English and American scholars dates varying from 80 A. D. to 120 A. D., in chapter 14 says, "But every Lord's day, do ye gather yourselves together, and break bread, and give thanksgiving after having confessed your transgressions," &c.

e. Nothing can be more explicit than the testimony of Origen who was born 186 A. D. In a Homily (23) on Numbers, he says:

"It behooves every one of the saints and every righteous person to celebrate also the festival of the Sabbath. But what is the festival of the Sabbath but that of which the apostles says, 'There will remain, therefore, a sabbatism,' that is, an observance of the Sabbath, 'to the people of God?' *Leaving, therefore, the Jewish observances of the Sabbath, let us see what ought to be for a Christian the observance of the Sabbath.* On the Sabbath day, nothing of all the actions of the world ought to be wrought. If, then, you cease from all secular works and carry on nothing worldly, but occupy yourself with spiritual works, go to church, lend your ear to the divine lessons and homilies, and think of heavenly things, exercise care for the future life, have before your eyes the judgment to come, look not to the present and visible things but to the invisible future—this is the observance of *the Christian Sabbath.*" (Migne II., 358.)

f. The last witness we shall call is Eusebius, born 266 A. D., who, the most famous and accurate of the early Church historians, speaks very plainly to the same purpose. In his commentary on the "Psalm of Song for the Sabbath day" (title, Ps. 92,) he writes:

"Wherefore those things [the Levitical regulations] having been already rejected, *the Logos* through the New Covenant *transferred and changed the festival of the Sabbath* to the rising of the sun, and delivered to us an image of the true rest, the salutary and *Lord's Day* and first day of the light. * * On which day, * * we ourselves coming together after an interval of six days and keeping as festival *holy and spiritual sabbaths*, we, that from among the Gentiles have been ransomed

throughout the whole habitable world, accomplish according to the spiritual law the things ordained by the law for the priests to do on the Sabbath.” (Migne V. 1191. C.)

Many other such testimonies might be given, but these should satisfy any candid mind. So well indeed was the observance of the Lord's Day known to be a distinctive mark of a Christian, that it was made a subject of inquiry in the great persecutions. To the question, “Do you keep the Lord's Day?” the historians record the replies, which were in substance, “I am a Christian, I cannot omit it.” The celebrated historian Mosheim summarizes this testimony thus: “All Christians were unanimous in setting apart the first day of the week, on which the triumphant Saviour arose from the dead, for the solemn celebration of public worship. This pious custom which was derived from the example of the church at Jerusalem, was founded upon the express appointment of the apostles, who consecrated that day to the same sacred purpose, and was observed universally throughout all the Christian churches, as appears from the united testimonies of the most credible writers.”

Finally, the ascended Christ has accepted the worship and rest of this day as the Sabbath which he has commanded. In Isaiah 58 : 13, 14, are promised peculiar and conspicuous blessings upon the people who shall keep God's Sabbath holy. These he has abundantly bestowed upon those Christian nations which observe faithfully the Lord's Day, and has lifted them up among all the nations of the earth so that there is not in all the world any nation like unto them, for power, or influence, or wealth or liberty or peace. To them the nations look; from them the world receives laws; in the light of their progress this century is made glorious; and all peoples are called to the enjoyment of higher privileges, and are promised a more resplendent future. Would this be so, if God had not approved of the Lord's day Sabbath? God's blessing upon the day proves its right to be held and kept as the Sabbath of God.

ARTICLE IX.

JEWISH PROPAGANDA IN THE TIME OF CHRIST.

By REV. BERNHARD PICK, PH. D., D. D., Allegheny, Pa.

III. HEATHEN ATTACKS.

The Jews, as we have seen,* enjoyed not only full religious liberty and special privileges—in Alexandria and Rome, but also everywhere throughout the diaspora. But there their very liberties and privileges became often the cause of continued frictions because of the anomalous position which the Jews occupied within the commonwealth. According to the then existing notions political life and religion were not only intertwined, but the one formed part of the other. “A religion apart from a political organization, or which offered not, as a *quid pro quo*, some direct return from the Deity to his votaries, seemed utterly inconceivable.” And yet the Graeco-Roman world was everywhere confronted with a religion so uncompromising as to form a wall of separation, and with rites so exclusive as to make the heathens not only strangers, but enemies. The Jews denied to all other religions, but their own, the right of existence. And in this their self-consciousness they treated them with contempt. As an instance we refer to the narrative of Hecataeus of Abdera concerning the Jewish Bowman Mosollam who acted as the guide of Hecataeus’ party by the shores of the Red Sea. A certain augur was observing an augury by a bird at which Mosollam shot and killed him. In answer to the imprecations heaped upon him, Mosollam said: “Why are you so mad as to take this most unhappy bird into your hands? for how can this bird give us any true information concerning our march, which could not foresee how to save himself? for had he been able to foreknow what was future, he would not have come to this place,

*See article in April number, 1892.

but would have been afraid lest Mosollam the Jew would shoot at him, and kill him.”*

Such openly spoken contempt of the superstitions around was only one of the many instances which excited the hatred of the heathens and filled them with disgust against the Jews, whom only their citizenship and other privileges shielded from wild outbursts of the ever ready populace. Since, however, public sentiment was against them some literati took it upon themselves to use the pen, and invented some of the most absurd fables, thus exposing the Jews to the ridicule, scorn, contempt and disregard of the then civilized world, besides bringing direct charges against them. These charges and silly stories originated in Egypt,† and what Alexandrian literati wrote against the Jews about their origin, early history and religion, was soon taken up by other writers of the Graeco-Roman world.

The first to lead the charge against the Jews was the Egyptian priest Manetho (about 250 B. C.), who among other things represents the Jews as *a people of lepers, cast out from Egypt on that account.*‡ This as we shall see, was repeated by other writers, and is accepted by modern writers as a matter of fact. Thus Milman§ says that, “notwithstanding the indignation of Josephus, the Jews were in all likelihood very subject to that disease (of leprosy). The wise precautions of the lawgiver against the malady proved its prevalence. Quarantine laws are only strictly enforced where there is great danger of the plague.” The Jewish commentator Kalisch|| says, “of the various diseases endemic among the ancient Hebrews, none was more inveterate, and none more disastrous, than leprosy. It clung to them from the earliest to the latest times; it was by all but general tradition attributed to them during their stay in Egypt, especially in the age of Moses, and was together with other contagious disorders, not unfrequently represented as having caused their expulsion from that country.”

Next to Manetho we mention *Chaeremon*. He also speaks of

*Josephus *against Apion*, I, 25. †Josephus, *Against Apion*, I, 25.

‡Ibid. 26-31. §History of the Jews, I, 142 (New York, 1881). Comp. also Stanley, *History of the Jewish Church*, I, 104.

||Commentary on Leviticus, II, 215.

the Jews as having pollutions upon them.* More explicit is *Lysimachus*. He represents the Jewish people as "leprous and scabby," and subject to certain other kinds of distempers; that Moses charged them to have no kind regards for any man, nor give good counsel to any, but always to advise them for the worst, and to overturn all temples and altars of the gods they should meet with. This they did. On their way to Judea they abused the men, plundered and burnt the temples. Having come to Judea, they built a city which was named Hierosyla from this their robbing of the temples. In the course of time they changed its denomination, that it might not be a reproach to them and called the city *Hierosolyma*, and themselves Hierosolymites.†

Apollonius Molo charged the Jews that they did not admit of such as have different notions about God, nor have fellowship with those that choose to observe a way of being different from themselves, yea, that they were atheists and man-haters, the weakest of all the barbarians, who have made no improvements in human life.‡

Of course a charge that the Jews did not worship the same gods with the rest of the citizens of the same commonwealth which *Apollonius* and also *Posidonius*§ made, could not fail of its effects, and from it certainly arose in great part the conflicts of municipalities with the Jews, especially in the cities where they enjoyed the right of citizenship.

The most virulent scribbler was *Apion*,|| a world-famed charlatan and liar. Though a native of the Oasis, he concealed his Egyptian origin and affected Greek descent. Owing to his somewhat noisy celebrity the emperor Tiberius named him the 'tinkling symbol of the world' (*cymbalum mundi*), though as Pliny adds, the inordinate and unblushing vanity for which he

*Josephus, l. c., 32, 33. †Ibid. 34, 35.

‡Josephus, Against Apion, II, 15-36. §Ibid. 7.

||Ibid. 1-13; comp. also the art. *Apion* in dictionary of Christian Biography ed., Wace & Smith; Sperling, *Apion der Grammatiker und sein Verhältniss zum Judenthum*, Dresden, 1886.

was noted would have better entitled him to be called “*propriae famae tympanum*.”* He appears to have been profligate, unscrupulous and because he enjoyed the citizenship of Alexandria, he was vain enough to pronounce Alexandria happy for having such a citizen as he is in it. His lectures on Homer gained for him some fame, but for the rest his lying stories surpassed the inventions of the most mendacious fabulists, for “he wrote or lectured with equal presumption and falseness, on every conceivable object, and was just the man to suit the Alexandrians, on whom his unblushing assurance imposed.” His hostility to Judaism was deep, persistent, and unscrupulous, and there can be little doubt, that the popular favor was partly due to Apion’s virulent attacks upon the Jews. The points of these attacks were as follows: 1. That the Jews were nothing but strangers. “They came out of Syria, and inhabited near the tempestuous sea, and were in the neighborhood of the dashing of the waves.”† 2. That they were the great disturbers of the peace at Alexandria.‡ 3. That they were not citizens of Alexandria, for if so “why do they not worship the same gods with the Alexandrians.§ 4. That “the Jews placed an ass’s head in their holy place,”|| which was discovered by Antiochus Epiphanes, when he spoiled the temple. With this cultus of the ass, Apion connects another calumny, that—5. Every year it was the practice of the Jews to get hold of some unfortunate Hellene, whom ill-chance might bring into their hands, to fatten him for the year, and then to sacrifice him, partaking of his entrails, and burying the body. In corroboration of his calumny, Apion narrates how Antiochus when he took the city found such a Greek fattened up for sacrifice in the temple.¶

Another charge was:

6. That the Jews swore by God, the maker of the heaven, and earth, and sea, to bear no good-will to any foreigner; and particularly to none of the Greeks.**

**Historia Naturalis*, praef. †*Against Apion*. II, 4. ‡*Ibid.* 5.

§*Ibid.* 6. ||*Ibid.* 7, On the identification of the ass with the history of Israel, see Stanley, l. c., I, 104 seq. ¶*Josephus, against Apion*, II, 8 seq.

***Ibid.* 11.

7. That the Jews abstained from swine's flesh and

8. Laughs for the rite of circumcision practiced among them.*

Apion, no doubt, had a two-fold object in view, to hold the Jews up to contempt by the grotesque accounts which he gave of their history and religion and rouse the fanaticism of the populace against the Jews by representing them as atheists and misanthropes. And there can be no doubt that many of the repressive measures which were taken against the Jews from time to time can be traced back to Apion's influences.

In Rome the Jews fared no better, and the material furnished by Alexandrian scribblers was readily taken up by Roman writers.

The Apion among the Latin writers was *Tacitus*. His hatred toward the Jews was almost demoniacal. We have already referred to those spiteful words which he used concerning those Jews who were sent as soldiers to Sardinia—"were they destroyed by the climate, their loss would be small." But he said some other mean things. Thus he said that the Jews had ran away from the island of Crete, and that the name *Judaei* is derived from mount "Ida:"† that they were expelled on account of leprosy from Egypt, and that when they were perishing on their journey from thirst, Moses was guided to water by a herd of wild asses, and for this reason the Jews consecrated in their sanctuary an effigy of the animal under whose guidance they had escaped wandering and thirst.‡ They abstain from swine's flesh as a memorial of that miserable destruction which the mange, to which that creature is liable, brought on them, and with which they had been defiled.§ They rest on the Sabbath because being pleased with a lazy life.|| Among them-

*Ibid. 14. In connection with the last point, Josephus tells us that Apion was circumcised himself of necessity, on account of an ulcer in his privy member, and that he received no benefit by such circumcision but his member became putrid and he died in great torment.

†*Hist.* v., 2. ‡Ibid. 3, 4. But Tacitus contradicts himself, for in chap. 9 he tells us that when Pompey entered the Jewish sanctuary he found it empty. §Ibid. 4.

selves there is an unalterable fidelity and kindness always ready at hand, but bitter enmity toward all others; they are a people separated from all others in their food and in their beds. The proselytes are taught nothing sooner than to despise the gods, to renounce their country, and to have their parents, children and brethren in the utmost contempt.* That the Jews, moreover, would make use of no precautions against prognostications of evil, causes Tacitus to observe, "to attempt to appease omens by sacrificial offerings is deemed unlawful by this people, who are given over to superstition, but disinclined to religion;"† and he also states that "because their priests, when they play on the pipe and the timbrels, wear ivy round their head, and a golden vine has been found in the temple, some have thought that they worshiped our father Bacchus, whereas the ceremonies of the Jews do not at all agree with those of Bacchus, for he appointed rites that were of jovial nature, and fit for festivals, while the practices of the Jews are absurd and sordid."‡ Their frequent fastings is an attestation that they had endured a long famine, and from the unleavened bread of the Jews, Tacitus derives the proof that the Jews stole the fruits of the earth at the exodus from Egypt,§ yea he calls them "the scum of slavery."||

But Tacitus is only one of the many writers who scorn at the Jews, and as they all more or less touch the same points, we arrange them as follows:

a. Low estimate of the Jews.

Cicero calls them "a race born for slavery;*" *Seneca* "a most villainous race;"†† *Apollonius* of Tyana is made to say to *Vespasian*, in Alexandria, "When one came from the seat of war, and told of 30,000 Jews which had fallen through you, and again of 50,000 in the following battle, I took the narrator upon one side and asked him, What are you talking about; have you nothing more worth telling than that?"‡‡ Even the calm and lofty *Marcus Aurelius*, at a later day, is credited with an expression of the common hatred of the Jews, which in its biting con-

**Ibid.* 5.

†*Ibid.* 13.

‡*Hist.* v., 5.

§*Ibid.* 4.

||*Ibid.* 8.

***De Prov. Cons.*, v.

††In August. *De Civ. Dei*, vi. 11.

‡‡*Philostratus, Apoll.* v., 33.

tempt surpasses all others : "O Marcommanni ! O Quadi ! O Sarmatae !" cried the Emperor, when he passed from Egypt into Palestine and disgusted in the highest degree with the striking and brawling Jews, "at last have found a people who are lower than you."*

b. Separation from mankind.

"The Jews," says *Apollonius of Tyana*, "have long fallen away, not from the Romans alone, but from all mankind ; for a people that devises an uncompanionable life, declines to associate at table with others, as well as to partake in drink-offerings, prayers and incense-offerings, stand further removed from us than Susa and Bactra, and the yet more distant-dwelling Indians."† *Tacitus* explains this alienation by saying "in order to attach the people to himself in future ages, Moses gave them new usages, contrary to all other human customs. With them everything is unholy which with us is holy, and that is there permitted which to us is abominable ;"‡ and *Juvenal* speaks of them, as such who would only help those who were of the same faith :

"None to direct in the way who did not pray to their own God,
And only Jews to guide the much-desired springs to."§

That this was no exaggeration we learn from Jewish writings. There is a whole Talmudic treatise which treats of the Gentiles, and the following extracts will best illustrate the relation of the Jews to them : "Three days before the feasts of the Gentiles it is forbidden to deal with them, to lend articles to them, or to take a loan of articles from them ; to make a loan of money to them, or to borrow money from them ; to repay them or to take payment from them.|| These things are forbidden to be sold to Gentiles : fir-cones, and the best figs, with their clusters, and incense and the white cock.¶ Men must not sell to them bears or lions, or anything in which there is peril to the multitude. They must not build with them royal halls, judgment seats, and stadiums and platforms.** Men must not let to them build-

* *Ammon Marcellin*, xxii, 2. † *Philostratus, Vita Apoll. Tyanaei*, v. 33.

‡ *Hist.* v. 4. § *Sat.* xiv, 103. || *Abodah Zarah* I, 1.

¶ *Ibid.* I, 6. ** *Ibid.* I, 8.

ings in the land of Israel, and it is needless to say fields.* Israelites must not put cattle in the stables of Gentiles, because of their evil habits. And a woman must not be alone with them, because of their evil habits, and no man should be alone with them, because they are apt to shed blood.† A daughter of Israel must not attend a Gentile woman, because she helps the birth of a child for idolatry. She must also not suckle a child of a Gentile woman.‡ Milk which a Gentile milked, and an Israelite did not see it, is forbidden.§ Wood taken from an idolatrous grove, is forbidden for every use. Has an oven been heated with it, when it is a new one, it must be broken down, but when old it must be cooled down. Has any one baked bread in it, the use of the bread is forbidden. Has one made out of such wood a weaver's shuttle, its use is forbidden. Has he woven a garment with it, the use of the garment is forbidden. Was the garment mixed with other garments, and these again with others, the use of all the garments is forbidden.|| When an Israelite did dine with a Gentile at table, and he left a flask on the table, and a flask on the sideboard, and he left them and went out? That one which is on the table is forbidden, but that one on the sideboard is allowed.¶ If one buy culinary utensils from a Gentile, that which it is usual to dip (in water), one must deep; to scour, one must scour; to whiten in the fire, one must whiten in the fire. The spit and the fork one must whiten in the fire; and the knife must be rubbed down, and it is clean.** These are only general statements to show the prevalent feeling. Almost on a par with the Gentiles were the Samaritans, from whom, too, the Jews kept aloof. Already the son of Sirach said: "There be two manner of nations which my heart abhorreth, and the third is no nation; they that sit upon the mountain of Samaria, and they that dwell among the Philistines, and that foolish people that dwell in Sichem."†† From the Talmud we learn that "he who eats the bread of the Cuthites (*i. e.* Samaritans) is like one who eats swine's flesh.‡‡ The words of the

*Ibid. I, 10. †Ibid. II, 1. ‡Ibid. II, 2. §Ibid. II, 5.

||Ibid. III, 14. ¶Ibid. V, 3. **Ibid. V, 12. ††Ecclus. 50, 25, 26.

‡‡*Mishna Sheviith* VIII, 10.

Law are not to be communicated to a Cuthite, for it is said: * he has not dealt so with any nation, and his judgments they know them not. † Whoever marries a Cuthite woman is as if he had contracted a matrimonial alliance with idolaters, for it is written: 'and hath married the daughter of strange gods.' ‡ Have strange gods a daughter, then? It evidently means he who marries a Cuthite woman. § A daughter of Israel is not to assist a Cuthite woman in childbirth, nor to suckle her son; but a Cuthite woman can help a daughter of Israel in childbirth, and suckle her child on her premises. ||

c. Sabbath observance.

To keep the Sabbath and the Jewish festivities is for *Horace* the characteristic which classes a man among the weak minds, that is to say the multitude, *unus multorum*. ¶ *Juvenal* looks upon the Sabbath observance as the natural inclination of men to idleness:

* * * "the father's to blame, who

The seventh day always was idle, and of work not even the least did." **

d. Abstinence from swine's flesh.

Among the Romans the utmost attention was paid to the rearing of pigs; among them pork was employed medicinally for very numerous purposes; †† it formed an important item in their ordinary diet, ‡‡ and was in a variety of ways dressed, as a delicious dainty not only with care, but expensively that sumptuary laws were enacted to check the extravagance. §§ No won-

*Ps. 147, 20. †*Hagigah*, fol. 13, col. 1. The reference it is true is in the text to the gentile, but the marginal annotator, Tosaphat, refers it also to the Samaritan. ‡*Malachi* II, 11. §*Talmud Sanhedrin*, fol. 82, col. 1.

||*Treatise Cuthim*, ch. I. In speaking of the relation of Jews to Gentiles, a Jewish commentator is obliged to say: "What a chasm separates the teaching of an Isaiah from the Talmudical doctrine that all non-Jews are from their birth, and certainly from their earliest stage of puberty, to be considered as not less unclean than a man afflicted with a running issue." *Talmud Avodah Sara*, fol. 36, col. 2; 37 col. 1. Kalisch, *Leviticus* II, p. 111.

¶*Satires* I, 9, 72.

***Satires* XIV, 105.

††*Pliny, Hist. Nat.*, XX, 13; XXI, 21; XXII, 25; XXVIII, 9.

‡‡*Galen, De Alim. Fac.* II, 1; *Celsus, De Medic.*, II, 18.

§§*Pliny*, l. c. VIII, 51.

der that the Jews had constantly to bear the taunting irony "because they do not eat the most eligible meat."* Plutarch discusses the question why Jews abstain from pork; whether, because of disgust toward swine, or on the other hand, because of a religious veneration for them,† whereas Juvenal laughs over that land of fools

* * "where the Kings celebrate the Sabbath with bare feet,
And on the growing swine is ever pardon bestowed."‡
and also,

"Where they esteem the swine's flesh as high as that of a person."§

e. Circumcision.

Horace sneers at this rite, by saying: "Would you diametrically oppose the circumcised Jews?"||

f. Proselytism.

Juvenal thus describes the 'modus operandi' of Jewish proselytism. After representing the Roman wives as willing to do and believe anything which an Egyptian priest may dictate, he adds, that when the priest is gone "a trembling Jewess, who has left her basket and straw, begs in her secret ear. 'She is an interpretress of the laws of the Jews, and a high-priestess of some tree, and a faithful medium of communication with the Highest Heaven.' The wife fills her hand more sparingly."¶ Horace** speaks of forced proselytism: if you do not give in * * like the Jews, we will compel you to give in to our crowd. How the proselytes were educated we have already mentioned before.

g. Jewish Religion.

Cicero calls the Jewish religion a "barbarous superstition;"†† *Pliny*, "an insult to the Godhead;"‡‡ *Lucan* alludes to their "uncertain Deity:"§§ *Strabo* thought "that the Jews designate as God what we call heaven and the universe and the nature of things," of which no image certainly can be in reason attempted;||| *Juvenal* mockingly declared that they

*Plutarch, *Symp.* IV, 4, 4. Petronius Arbiter is of the latter opinion.

†Ibid. IV, 5 ‡*Satires*, VI, 159. §Ibid. XIV, 98. ||*Satires*, I, 9, 69.

¶L. c. VI, 542,-552.

**L. c., I, 4, 140-143.

††*Pro Flacco*, 28.

‡‡*Hist. Nat.* XIII, 9.

§§*Pharsalica*, II, 593.

|||XVI, 2.

"Pray to the clouds alone and Heaven's celestial power."*

Persius holds up to angry ridicule the Jewish custom of lighting on the Sabbath the lamps with its unsavory light,† whilst *Ovid*‡ regarded the Synagogues as the rendezvous for dissolute amusements, since "the beauties of the town were to be found there."§

IV. EFFECTS OF THE PROPAGANDA.

From the foregoing we have learned the state of feeling of the Graeco-Roman world toward the Jews, which was all but friendly. Contempt and anger was shown everywhere, yet the Jews were uncompromising in their religious tenets. Such a state of things was indeed a strange phenomenon. But the strangest of all is the fact that the Jews, in spite of the hatred and contempt of the Græco-Roman world, were so successful in making proselytes to their religion, and if necessary by force.|| How can we account for this? The answer is manifold, because there was much in Judaism to commend itself to heathenism: In the first place, as Huidekoper puts it, Judaism taught the existence of a "*Divine Being who took interest in the moral education of*

**Sat.* XIV, 55.

†*Sat.* V, 184.

‡*Ars Amatoria* I, 75.

§From the silence of the above mentioned writers, we must infer that the Jews did at that time not observe the precepts regarding the *Mesusah*, which enclosed the folded parchment that, on twenty-two lines, bore the words from Deut. 4 : 4-9 and 11 : 13-21, or the *Tephillin* or phylacteries, or the *Zizith* or fringes on the borders of the garment. May be that they neglected the observance of these rules, in order not to expose themselves to the taunt of their Gentile neighbors.

||To this Horace refers when he says: "And like the Jews, we will compel you to give in to our crowd (*Sat.* I, iv, 142, 143). It is strange when *Gibbon* says: "The Jewish religion was admirably fitted for defence, but it was never designed for conquest; and it seems probable that the number of proselytes was never much superior to that of apostates, * * The obligation of preaching to the Gentiles the faith of Moses had never been inculcated as a precept of the law, nor were the Jews inclined to impose it on themselves as a voluntary duty, * * and whenever the God of Israel acquired any new votaries, he was much more indebted to the inconstant humor of polytheism than to active zeal of his own missionaries," (vol. II, ch. 15). Did *Gibbon* ever read Matt. 23 : 15? For forced conversions see also *Josephus Antt.*, XIII, 9, 3; II, 3; *War*, II, 11, 10; *Life*, 23.

¶*Judaism at Rome*, p. 17 seq.

mankind. This Being was represented as supreme in power, wisdom and goodness; as having, because of his interest in man, made a revelation, which was addressed to his moral sense." Not so heathenism with its multitude of discordant deities, "*not one of whom was supposed to have shown interest in man's moral improvement or moral encouragement;*" on the contrary their own character as depicted make them unfit associates in a decent family. In the second place: a heathen who entered a Jewish synagogue at a time when the law or prophets were read, would hear of views which the range of his literature nowhere presented—"that God was to be served by justice and kindness toward our fellows, and by maintaining a right frame of mind; that this was the service which he most desired. If the heathen listened to a judiciously selected psalm or hymn, he heard what might strengthen moral purpose, quicken right affections, or aid devout aspirations." Nothing of the kind was found in heathen literature. In the third place: an intelligent heathen could easily perceive that *almost* every book of Jewish literature treated more or less of moral duties, whereas the religious duties of heathenism consisted in nothing but rites, ceremonies and augury, which were utterly disconnected from morals. In the fourth place: Judaism believed in a future existence. An unprejudiced thoughtful heathen would be predisposed towards a faith which gave him hope.

The French writer Stapfer* among other things which he mentions also states the point that "women who longed to be shielded from the universal corruption, young girls who wished to remain pure, felt themselves attracted by this strange worship, which set a brand on all sensual indulgence." And indeed no one can deny that in this respect morals were very loose. Thus *Seneca* complains: "Will any woman blush at divorce when some who are illustrious, and of rank, count their years, not by

**La Palestine au temps de Jésus-Christ*, p. 131, Paris. 1885, (English trans. by Holmden, London-New York). Renan l. c. p. 77, remarks that the reason why conversions to Judaism were much more numerous among the women than among the men, is because the former did not find it at first a repulsive and in all respects shocking experience.

the (annual) consulship, but by the number of their husbands ;”* and *Juvenal* mockingly exclaims : “Thus she has eight husbands in five autumns,”† while *Martial* sneeringly writes : “It is not more certainly, than thirty days, and Thelesina is marrying her tenth husband.”‡

Especially favorable for the Jewish Propaganda was according to Schürer the tendency of the time toward the religions of the Orient. The religions of the classical antiquity did no more exercise an absolute attractive power upon the mind. The desire after something new led to seize upon the mysterious Oriental cultus, which became more and more known through commercial intercourse. In Greece, especially at Athens, the Phrygian cultus of Sabazius (Bacchus) had already been adopted since the latter part of the fifth century, B. C. The Egyptians and other Orientals did not follow much later. In the year 333 B. C. the Athenians allowed merchants of Cyprus to build a temple in honor of Aphrodite (the Semitic Astarte), as the Egyptians had already before built a temple in honor of Isis. The attractive power of all such cultus depended in the main on two characteristics which were common to all. On the one hand we perceive in all some form of monotheistic trait. Whether the deity was called Isis or Serapis or Mithras or something else it conveyed the idea more or less that nothing else could be put by the side of this highest divine being and that the different names were only different nomenclatures of one and the same deity. The other characteristic is the practical tendency of remission of sin and moral purification, to be sure only in the form of an external, often absurd asceticism, which all candidates had to undergo and for which deliverance from sin and evil was promised. But in spite of all it must be acknowledged that the main tendency was to satisfy a real religious want which in a more complete manner found its realization in Judaism.§ And the result was not wanting. “Many of them (*i. e.*, Grecians),” says Josephus, “have come over to our laws, and some of them have continued in their

**De Benefic.* III, 16, 2†*Sat.* VI, 229, 230.‡*Epigram.* VI, 7.§*Geschichte des jüdischen Volkes*, II, 554 seq.

observation, although others of them had not courage enough to persevere, and so departed from them again,"* and "The multitude of mankind itself have had a great inclination of a long time to follow our religious observances ; for there is not any city of the Grecians, nor any of the barbarians, nor any nation whatsoever, whither our custom of resting on the seventh day hath not come, and by which our fasts and lighting up lamps, and many of our prohibitions as to our food, are not observed."† What is stated here by Josephus is also corroborated by one, who had no sympathies at all with the Jews, Seneca. In a passage quoted by Augustine‡ he says : "Since, however, the (Sabbath) usage of that most villainous race, has so gained strength that it pervades all lands, the conquered have given laws to the conquerors;" and in another place the same Seneca says "let us prohibit any one from lighting candles on sabbaths."§ The same Josephus also stated that "at Damascus almost all the women were addicted to the Jewish religion,"|| and in Antioch the Jews "made proselytes of a great many of the Greeks perpetually, and thereby, after a sort, brought them to be a portion of their own body ;"¶ while Philo states "our laws attract the world to themselves—barbarians, strangers, Greeks, those who dwell on the continents, and in the islands of the east and west, and in Europe."**

From the Acts of the Apostles we get a glimpse at the real state of things. Thus we read of "Jews and Proselytes" (II, 10). Besides "proselytes" we read in the New Testament of such who are called "Fearers of God" (Acts 10 : 2, 22 ; 13 : 16, 26), or "devout" (13 : 43, 50 ; 16 : 14 ; 17 : 4, 17 ; 18 : 7),†† and who no doubt differed from the "proselytes" in that they renounced idolatry and acknowledged monotheism, visited the Synagogue and observed certain ceremonial laws. Thus we find

* *Against Apion*, II, 10.

† *Ibid.*, 39.

‡ *De civitate Dei*, VI, 11, where the heading is "Quid de Judaeis Seneca senserit."

§ *Epist.* 95, 47.

|| *Jewish War*, II, 20, 2.

¶ *Ibid.* VII, 3, 3.

** *Vita Mosis*, bk. 4.

†† The Greek in the passages is *σεβόμενοι*, but we find also *εὐσεβεῖς*, 10, 2. 7 ; 22, 12. In the latter place some authorities read *εὐλαβής*.

proselytes everywhere in the Jewish congregations. From the Acts (8, 27) we learn of a proselyte who occupied a high position, as the Ethiopian eunuch; of Fulvia, a noble Roman lady we have already spoken above. Josephus also mentions Azizus, king of Emesa and Polemo, king of Cilicia, who were both circumcised and became the brothers-in-law of Agrippa II.*

In the Talmund we read of a rich Roman lady, Valeria, who became a proselyte;† another famous proselyte was Poppaea, Nero's wife, a religious woman according to Josephus,‡ who had every gift except that of virtue, according to Tacitus,§ the harlot empress according to Farrar.|| But the greatest triumph of the Jewish propaganda was the conversion of Helena, queen of Adiabene, and of her son Izates, whom the rest of the family followed, to Judaism. Josephus,¶ and modern Jewish writers cannot be loud enough in their panegyrics on this royal family. The Talmud, too, speaks in praise of these converts. Thus we read: King Monobazus made golden handles for the vessels used in the temple on the day of atonement. Helena, his mother, made the golden lamp-stand which was at the entrance of the temple; she also set up the golden tablet inscribed with the portion of Scriptures relating to "trial of jealousy,"** and was a Nazarite for 21 years.†† The mode of receiving proselytes seems not to have been alike in all circumstances. It all depended upon the teacher. More moderate Jews who were fully content with general conformity, and taught monotheism and morality as the only and necessary essentials he would certainly make many proselytes; but if he deemed ceremonial observance essential, he would necessarily present such views of

**Antt.* XX, 7, 1, 3.

†*Rosh ha-shana*, fol. 17, col. 2; *Yebamoth*, fol. 46, col. 1.

‡*Antt.* XX, 9, 11,

§"Huic mulieri cuncta alia fuere praeter honestum animum," *Ann.* XIII.

44. ||*Early Days of Christianity*, p. 36.

¶*Antt.* XX, 2-4; *War*, II, 19, 2; IV, 9, 11; V, 2, 2; 3, 3; 4, 2; 6, 1; VI, 6, 3, 4.

**Talmud, *Yoma*, fol. 37, col. 1.

††Mishna, *Nazir*, III, 6; comp. also Farrar, *Life and Work of St. Paul*, p. 173, 429 seq. (New York, 1880).

religion as would repel nearly all heathens. Very instructive is in that respect the case of King Izates. In his zeal for the new religion he was anxious to be circumcised. But his very Jewish teacher Ananias had the good sense and large-heartedness to tell him that the essence of the law was love to God and love to man; that one could worship God without being circumcised, which worship of God was of a superior nature to circumcision. God would forgive him, though he did not perform the operation, while it was omitted out of necessity, and for fear of disturbing a people and imperil a dynasty.* Not so, however, Rabbi Eliezer of Galilee, who, when he found King Izates reading the law of Moses said to him "Thou dost not consider, O King! that thou unjustly too breakest the principal of those laws, and art injurious to God himself (by omitting to be circumcised); for thou oughtest not only to read them, but chiefly to practice what they enjoin thee. How long will thou continue uncircumcised? but, if thou hast not yet read the law about circumcision, and dost not know how great impiety thou art guilty of by neglecting it, read it now."† This uncompromising orthodoxy so struck the King that he delayed no longer and had the operation performed at once.‡

True that Ananias' views were not strictly Jewish, but his accommodation-theory seemed to have been practiced by a great many, in consequence of which the Jewish congregations in the dispersion received a large percentage of so-called "God-fearing" or "devout" heathen, who besides recognizing the One God of Israel, frequented the synagogues and observed certain ceremo-

*At the baths and gymnasiums circumcision exposed the Jew to all sorts of affronts. In order to escape sarcastic taunts and ridicule many of the Jews who wished to pass themselves off for Greeks strove to efface their original mark by a surgical operation of which Celsus has preserved us the details, See 1 Macc. I, 15; 1 Cor. 7 : 18; Josephus *Antt.* XII, 5, 1; Celsus, *De medic.* VII, 27. †Josephus, *Antt.* XX, 2, 4.

‡"It was ever thus that Judaism worked, beginning with the Psalms and pure monotheism, and then proceeding to the knife of circumcision, and the yoke of the Levitic Law, in which they entangled and crushed their slaves."—Farrar, *Life and Work of St. Paul*, p. 429.

§It is generally held that these ceremonial laws comprised the so-called

nial laws. What these laws were, is hard to tell;§ but it is safe to say that these "devout" and "God-fearing" Gentiles observed the Sabbath and the dietary laws, because they were purely Jewish and formed the laughing-stock of the Graeco-Roman world.

It was different, however, with the proselyte in the strictest sense of the word. As the reception of male proselytes three things were required: 1. *circumcision*; 2. *baptism*, and, 3. a sacrifice (the last two only in case of a female proselyte). These three requisites are already presupposed in the Mishna as customary* and existed in the time of Christ. To assert, however, that the baptism of proselyte was borrowed from the Church betrays unacquaintance with the real facts, though it may suit dogmatical preconcepts.†

As for the duties and rights of these proselytes, it may be said that they were regarded on the whole as born Israelites, though of course with some limitations.

precepts of Noah which prohibited, 1. idolatry; 2. blasphemy against God; 3. homicide; 4. unchastity; 5. theft or plundering; 6. rebellion against magistrates; 7. the use of "flesh with the blood thereof." But comp. Schürer, l. c., p. 567 seq.

**Circumcision and baptism*, Mishna, *Pesachim*, VIII, 8; *Eduyoth*, V, 2, where, with regard to baptism, there is a difference of opinion between Hillel and Shammai (*i. e.* previous to the time of Christ); *sacrifice*, see Mishna *Kerithoth*, II, 1.

†Comp. on that subject Schürer, l. c., 570 seq.; Delitzsch in Herzog's R.-E. s. v. *Proselyten* (2d ed., XII, 298); art. *Proselyte* in McClintock and Strong's Cyclop.; Edersheim, *Life and Times of Jesus*, II, 742 seq. (London, 1883).

ARTICLE X.

REVIEW OF RECENT LITERATURE.

HOUGHTON, MIFFLIN AND COMPANY, BOSTON AND NEW YORK.

The Witness to Immortality in Literature, Philosophy and Life. By George A. Gordon, Minister of the Old South Church, Boston. pp. 310. \$1.50.

A masterful and most valuable discussion of a theme that has a profound and perennial interest for all thoughtful people. Its purpose is one of mediation between the minds to which, in the nature of the case, few can have access, and the multitude who long to know the best that has been said on the problems of life. The supreme spirits of the race have bequeathed to us treasures of insight and thought on all the great subjects of human interest; and it is the laudable aim of the author to put at the service of the people and easily within their reach some of this wisdom already in the world, however far it may fall short of the desirable ideal.

Writing with this generous impulse of spreading the highest knowledge among the people, Dr. Gordon gives to his readers the old arguments for personal existence after death in a modern and attractive garb, accumulating the testimony of philosophers and poets, of prophets and apostles, and especially of him who brought life and immortality to light in the Gospel. It is a timely and powerful offset to the superficiality and sophistry which masquerade under the title of modern thought. It is the kind of reading that is needed just now, and for which we believe there is a growing demand.

E. J. W.

A Sketch of the History of the Apostolic Church. By Oliver J. Thatcher of the University of Chicago. 12mo. pp. 312. \$1.25.

This is not a book to our liking. The subject is indeed one of peculiar interest, and it is treated with captivating clearness, freshness and force. It shows, too, the author's familiarity with the alleged results of modern research, and it is even entitled to claim originality. The trouble is that, considering the well-beaten ground traversed, and the documents from which our knowledge of this subject is derived, the volume is rather overloaded with originality.

The view taken of the Twelve presents them in a light considerably different from that which we derive from the New Testament. Doubt is even thrown on their great commission: "If Christ had told them to

go into all the world and preach the Gospel to every creature, &c., their conduct must seem strange." They were quite content to remain in the Jewish capital, the capital also of the new kingdom, which was to them "still a political, national one," "in which they were to be the men of honor and power." Christianity had indeed gone beyond the walls of Jerusalem, but no thanks to "the efforts of the Twelve." "This work was done by the rank and file of the believers. The Twelve did not even lead in it. There is no indication that they had anything whatever to do with it." "Laymen had begun the work among the heathen, the Twelve had only reluctantly followed. They had not inaugurated the new movement." "They had not comprehended Christianity in its freedom and universality." "They were not at all committed to the universal proclamation of the Gospel." "It is not until long after the others had broken the way and had met with unexpected and extraordinary success that we find the Twelve following the same method."

What a blunder our Lord must have made in his selection of such idiots as the founders of his kingdom! What a failure his three years expended on their personal training! What a piece of self-deception his prediction, on calling them from their successful fishing business, that their future success would consist in catching men!

With such an estimate of the human factors employed in the development of the Church, we are prepared for the author's ignoring of the divine factors, the power of the Holy Ghost and the supernatural guidance of those charged with carrying out the great moral revolution. It is once more a case of Hamlet with the prince of Denmark left out. The Apostles of Christ and the Holy Ghost had precious little to do with the founding of the Christian Church, which "before 100 was well established in almost all the principal cities of the empire, and was rapidly increasing its already large and enthusiastic following."

With what degree of safety our author may be followed appears from his self-contradictions on the subject of worship in the Apostolic Church, a subject which has wrecked more than one reputation for scholarship. "The worship of the Christians was free and unrestrained, and there was no fixed ritual that was everywhere followed." "Nearly all our information on the subject is derived from Paul's first letter to the Corinthians"—how about his first letter to Timothy? And it is evident from this that "there was the greatest liberty of speech." Is it not the whole aim of chap. xiv. to restrain that liberty and to reduce their services to order and make them conducive to edification? Does Paul deal there only with the teaching function, does he not also give directions concerning prayer and the responses of the congregation? Verily it is this very epistle which teaches us that "God is not the author

of confusion in the assemblies of the saints," and that in worship pre-eminently "all things are to be done decently and in order."

But the author boldly cuts the Gordian knot of apostolic worship. There was no worship. It "was not separated from their daily life and common duties," it was "not confined to set times," "every duty was an act of worship." "There was certainly no more than the faintest resemblance between their gatherings and what we call divine services." Even "the celebration of the Lord's Supper was not connected with formal worship, for, as we understand that, *such a thing did not exist for a long time.*"

Turn now to chap. iii., and note who were these people to whom formal public worship was unknown. Christianity "was for some years confined strictly to the Jews. Its followers had no thought of leaving the Jewish fold." "One has only to read this account in order to see how thoroughly Jewish they still were." "Thousands of the Jews believed and they were all still zealous of the law." "They seem not to have thought it possible to separate Christianity from Judaism, the Gospel from Jewish forms." "Everything goes to show that they regarded themselves simply as Jews who believed that Jesus was the Messiah." "The old bottles were to them just as valuable as the new wine." "Christianity was but the complement of Judaism." And even "most of the converts" to Christianity from heathenism had "undoubtedly for many years already been under the influence of Judaism."

And these Christian Jews, who "had no thought of leaving the Jewish fold," who "were still zealous for the law," and never meant to "separate the Gospel from the Jewish forms;" and "regarded themselves simply as Jews who believed that Jesus was the Messiah," had no stated worship, no fixed ritual, no set times for divine service, nothing more than "the faintest resemblance to what we call divine service," no "formal worship" for a long time!!!

Does not our author know the historic connection between the worship of the synagogue and that of the early Christian Church, that the Christian assemblies were called synagogues, that the synagogue worship had set times and a fixed and full ritual? Has he overlooked his own statement that the early Christians seem not to have thought it possible to separate the Gospel from Jewish forms?

Perhaps this is a case of specialism overdone. The Christian Church is ruthlessly severed from its root, the Jewish Church. The author should have first given us a volume on the latter and then he would have seen how natural as well as historic a fact it is that salvation is of the Jews, and this would have saved him from grave misapprehensions.

E. J. W.

The Gospel of Paul. By Charles Carroll Everett, Professor of Theology in Harvard University and Dean of the Divinity School. Boston and New York. pp. 307. 1893. Price \$1.50.

This volume comes as a new interpretation of St. Paul's doctrine of the atonement. The author, having given up the traditional church view of vicarious satisfaction, and yet recognizing that the death of Jesus Christ is presented as in some way an atoning sacrifice, thinks that he has at length found the correct explanation of the apostle's teaching. The clue to this is taken from Gal. 3:13: "Christ redeemed us from the curse of the law, having become a curse for us; for it is written, Cursed is every one that hangeth on a tree." Starting with this passage the new interpretation asserts that Jesus' becoming 'accursed' arose from the form or manner of his death, as being *crucified*. "He was not crucified because he was 'cursed' or as bearing the sins of men in any vicarious way, but was accounted 'cursed' because he was crucified. "The manner of his death," it is said, "made him ceremonially unclean." According to Jewish law he became, ritually, unclean, and a source of such uncleanness to others who should be identified with him. When St. Paul says: "I through the law died unto the law that I might live unto God; I am crucified with Christ," he meant that by uniting himself to Christ he shares with him this legal or ceremonial impurity, and thus was outlawed and became an outcast from the Jewish Church. "Now that he was a Christian Judaism had no place for him." The Christian shared the pollution of the cross. Now he could say, "I am crucified with Christ," standing outside of the law with its rules and hopes. He rests no longer in the law but on the faith of Christ.

We are compelled to say that, in our opinion, the author has utterly failed to establish or vindicate his proposed new interpretation of St. Paul. It confounds the distinction between the ceremonial and moral, and has plausibility, even the least, only as long as this great distinction is kept out of sight. It is grotesquely violative of correct logic, to infer, as this explanation does, from this passing out from under the *ceremonial* law, "the remission of the sins" that had been committed against the (moral) law and the removal of the condemnation that these sins had incurred. Or, when on this simple basis in ceremonialism, the broad and sweeping conclusion is reached: "The law was first abrogated, and through this abrogation of the law the sins which had been committed under it were remitted." Does the author really mean that the moral law is abrogated? Or will he claim that "sin," *i. e.*, transgression of the moral laws, is passed over as a result of the abrogation of a ceremonial statute? The Church will hardly be led to this as the true explanation of "the Gospel of Paul."

M. V.

The Divinity of Jesus Christ. An Exposition of the Origin and Reasonableness of the Belief of the Christian Church. By the Authors of "Progressive Orthodoxy," Professors in Andover Theological Seminary. The Riverside Press, Cambridge, 1893. pp. 233. Price \$1.00.

Those who desire a brief, fresh, and stimulating discussion of this great subject will find one in this small volume. It is composed of papers which appeared recently as editorial contributions to "The Andover Review," republished here substantially as first issued. The discussion comes as a response to the unrest and questioning which have marked recent Christological thought. As conducted by the authors, the re-investigation and restatement become a strong and emphatic re-affirmation of the true and essential divinity of Jesus Christ, as God manifest in the flesh.

The method pursued holds the single question of the divinity of Jesus apart from any of the traditional Christological theories about which modern thinking has become disturbed. The question is examined rather from the theological view-point which the Andover professors regard as made necessary by the progress of scientific and philosophical knowledge. This view-point includes a very positive, indeed rather extreme, conception of the divine immanence and the idea of an 'absolute' or non-contingent relation of Christ to humanity. Whether or not the reader accepts the full measure of the authors' special views, or their conception of the atonement, he will find his faith quickened and assured by the clear and impressive exhibition these chapters present of the true Deity of him whom the New Testament offers as the Saviour of the world.

M. V.

T. AND T. CLARK, EDINBURG.

[Imported by Charles Scribner's Sons, New York. On sale by J. B. Lippincott Company, Philadelphia.]

The Expository Times. Edited by the Rev. James Hastings, M. A. Volume The Fourth. October 1892—September 1893. 4 to. pp. 568. \$3.00.

We can hardly express our appreciation of a bound copy of Volume IV. of this splendid periodical. We should be glad to examine each issue as it appears monthly, but the contents are of permanent value, and one may be the gainer in getting the solid quarto at the end of the year. It ought to have a wide circulation among our clergy and other students of Scripture. It covers ground not covered by any journal in this country, it has no superior of its kind in the English-speaking world.

It numbers among its contributors the foremost Biblical scholars of Great Britain, Bannerman, Blaikie, Cayndlish, Chegre, Davidson, Driver, Ellicott, Gloag, Milligan, Salmond, Sayce, Symonds, Tristram, &c., &c. A partial list of the contents of the September No. will give a fair indication of the variety of subjects treated. After several pages of

Notes of Recent Exposition follow Bilingual Inscription from Arykanda, Herman Lotze, Samson, was he man or myth? Renan's "History of the people of Israel," The Historical Difficulties in Kings, Jeremiah and Daniel, The Limitations of our Lord's Knowledge, Rahab and Another, The Standard of the Christian Religion, Comments on Great Texts, Short Expository Papers, and a Literary Table giving reviews of the Books of the Month, a racy notice of Dr. Strong's New Era being one of them. A very full index of subjects, Books, Words, Texts, makes the volume a very convenient one for reference. Certainly whoever aims at a thorough study of the Book, and whoever is desirous of keeping abreast with theological science, cannot afford to do without The Expository Times.

E. J. W.

From the same publishers through the Messrs. Scribner we have the *Parables of our Lord*, one of the Bible Class Primers, by Professor Salmond, who is Editor of the series. pp. 122. 25 cts.

A greater amount of clear and sound Biblical exposition we have never seen compressed in so little space. It is a book for the vest pocket, and is worthy of being carried wherever you go. The author makes an important distinction, commonly overlooked, between the Publican's prayer and other cries for mercy. The Publican prayed that God might be propitious to him a sinner, using (in Greek) a different word altogether from that used, for instance, by the blind beggar at Jericho who sought simply relief.

E. J. W.

Also

The Free Church of Scotland, Her Origin, Founders and Testimony.

By Peter Bayne, LL. D. 8vo. pp. 346. \$2.25.

Peter Bayne is one of the most powerful writers of Great Britain, and he has chosen in this instance, as in his Life of Luther, a subject worthy of his graceful and graphic pen. No ecclesiastical movement since the Reformation has equaled in devotion to principle, in heroism, in self-sacrifice, in spiritual significance and in glorious fruitage, the stand taken by over four hundred ministers of the Scottish Church half a century ago, when for conscience' sake they surrendered their churches and manse and all the material advantages of a church established and supported by the state. It was a sublime object lesson to the world, a most worthy example to Christendom of preferring principles to patronage, of asserting the inherent spiritual freedom of the Christian Church and Christ's sole Headship over it at the cost of every material advantage.

The thrilling story is made the more intensely vivid by the galaxy of great leaders with which it is illumined, Chalmers, Candlish, Cunningham, Gordon and Guthrie—"that choir of morning stars that sang together at the birth of the Free Church." And as historian Dr. Bayne enjoys not only the advantage of writing with the fullest sympathy for

the movement which resulted in the founding of the Free Church, but also of having shared the acquaintance and friendship of the principal actors, to each of whom in turn he devotes an appreciative chapter.

The founding of the Free Church has never lost its interest to the State churches of the continent. Yet for some reason or other none of them have been able to cast off their bonds and fetters and to declare for that liberty with which Christ has made his people free. What another history might have been written of Lutheran Christianity in the last two centuries, if its State churches had been moved to surrender the government mess of pottage for the return to them of those spiritual prerogatives which are inherently inalienable, and which are indispensable to the Church's best state.

While there is happily nothing in the situation of American Christianity which invests this story with a practical interest, the author has cleverly woven into his compact web, ideas and principles which are of universal application and which must stir and stimulate the mind of every reader. We refer to examples like that of the lesson which Chalmers drew from the text "Unto the upright there arises light in the darkness:" "the connection which obtains between integrity of purpose and clearness of discernment, a duteous conformity to what is right being generally followed up by a ready and luminous discernment of what is true." Or such ideas as that "there is a certain light and joyfulness and elevation of spirit consequent upon a moral achievement."

From beginning to end the author keeps on an elevated plane and he carries his reader with him on this eminence and fills him with enthusiasm over the loftiest ideals in contrast with the worldly, the base and the selfish.

E. J. W.

Also

Words to Young Christians. Being Addresses to Young Communicants. By George Elmslie Troup. M. A. pp. 251. \$1.75.

In nothing is our literature more deficient than in wholesome religious treatises for the young. A cordial welcome, therefore, should be given by pastors and parents, and S. S. Librarians, to a little volume like the present, which treats such practical themes as Habits, Keeping the Soul, Holiness, Half-hearted, Earnest Living, the Christian Walk, The Friendship of Jesus, etc. Special interest attaches to these addresses from the circumstance that they were originally offered to young persons on the occasion of their first admission to the Sacrament of the Lord's Supper. They are characterized by the directness of personal address, by the warm heart of a pastor, by the force of a thinker, by the simplicity of an earnest mind, and by the soberness of a scriptural piety.

The order of service in which these Addresses had a place is appended. It sounds very like the Lutheran service used upon such occasions, emphasizing the parental baptismal vow in the infancy of

the subjects, their church-membership in virtue of this Sacrament and their instruction in the truths of the Gospel. The giving of "a card of admission to the Lord's Table," shows that the Presbyterians of Scotland have adhered more faithfully to a good old practice than some Lutherans of this country.

E. J. W.

Inspiration and Other Lectures. By T. George Rooke, B. A., late President of Rawdon College, near Leeds. Edited by two of his students. 8vo. pp. xvi, 261. Price \$3.00.

The untimely death of Prof. Rooke removed from the Non-Conformist Church of England one of its most useful teachers. From among his manuscript lectures those here given are published as a memorial of their lamented author. Besides the central discussion, which gives name to the volume, the other lectures are on Psychology and on Pastoral Theology.

Prof. Rooke's ideas of the authority and inspiration of the Bible, though somewhat different from the current traditional theory, cannot be said to be new. He, however, combines them with an originality and force which cannot fail to be suggestive and helpful to thoughtful readers, though they may not accept all the conclusions that he reaches—perhaps the more helpful if they fail fully to accept them. The discussion is marked throughout by a reverent spirit and an evident desire to take into account all the facts which a true theory of inspiration must explain. Its underlying conception of the Bible is that it is "*a history of God's revelation of Himself in Grace*, a record of the methods and events by which God has disclosed to men at different times and in various portions His purpose of redemption." Revelation is viewed as progressive, redemptive action advancing step by step and presenting the truths of salvation more and more clearly till fully accomplished and exhibited in the New Testament. Much of the difficulty in harmonizing the various parts of the Scriptures, as they are found on critical examination, is regarded by our author as the result of a failure to bear in mind this fact of progression, and of a notion that equally at all stages of the movement they must be a perfect didactic text-book of the complete truth and positive revelation. He quotes Augustine's pregnant maxim: "Distinguish the times, and there will be no discordances in Scripture." Upon this conception of the Bible as an organic whole, presenting a divinely authoritative record of the unfolding scheme of redemption, he rests his view of what is specifically named inspiration. This is what he terms the theory of Sufficient Knowledge. It makes inspiration dynamical and plenary, warranting the affirmation that the Bible not only contains, but *is* God's word, as being pervaded by divine power in every part. It views the writers as being divinely and uniquely prepared for writing by a sufficient measure of knowledge—"this sufficient measure of knowledge being the outcome

of supernatural inspiration of, and revelation to, the mind of the writer.' A divine element is therefore to be recognized in every part of Scripture equally with a human element, and the Bible is to be regarded as an organic whole, a divine-human organism. This principle of supernatural preparation and sufficient knowledge, the author applies also to the formation of the canon—an inspired direction in the Church securing the proper aggregation of the authoritative records. Along with the presentation of this theory, which seems to be so strong an assertion of essential infallibility of the holy Scriptures, Prof. Rooke indulges, it seems to us inconsistently, in admission of admixture of human error in some of their statements. As to the attempt to bring the formation of the Canon under the action of an inspired guidance, however comfortable such a view might be, no sufficient evidence is given.

The lectures on Psychology present many points of thoughtful suggestion, but also some misleading views which are in fact inconsistent with the general representation they themselves give of the facts of consciousness. The author's placing of Will, as not only the crowning reality of the soul's powers, but as the *primary* form of its activity, becomes manifestly untenable under his own treatment, the view breaking utterly down unless Will be regarded as at bottom only an "unconscious effort" or something below the grade of *rational choice*. Equally inconsistent with sound psychology is his representation of the phenomena of a "double consciousness," arising from the opposite impulses to good or evil in men, as involving really "two egos" in each. Our author himself decides, on the authority of consciousness, that our soul is a "self-moving *unit*, which we call the Ego, or our individual personality;" and to speak of this corrupt personality, which each soul or ego now is, when acting with respect to right and wrong with varying inclinations toward one or the other, as meaning that each one has really "two egos" or "two selves" in him, is not edifying. Such slips as these, however, are but small abatement from the general high grade and merit of these thoughtful lectures.

M. V.

LUTHERAN PUBLICATION SOCIETY, PHILADELPHIA.

Practical Helps for Pastors and Teachers on the Augsburg Series of the International Sunday-school Lessons for 1894. By Representative Clergymen. 12mo. 441 pp. Cloth, \$1.25; Paper, 75 cts. Post-paid.

The conception of this book does credit to the intelligence and fidelity of the Publication Board, showing that it recognizes the purpose of its existence; the execution reflects honor on its enterprise and capacity, showing that it can not only do the right thing, but do it in the right way.

There has long been a call for a work of this character. A plenty of

“Helps” have been furnished by private and undenominational Publishing Houses, but Lutherans have justly looked to their own House to furnish them with Lutheran comments.

The differences between the various denominations arise from their different interpretations of Scripture. If we have any right to exist as a Lutheran Church that right is based upon our view of God’s Word. In all justice, then, the Lutheran interpretation ought to be in the hands of all who undertake to teach in Lutheran Churches and schools. It is not wise to teach our young the doctrines of other creeds instead of our own, it is a calamity to confuse their minds with the teachings of others along with our own.

It is a great evil, also, to have the pastor give from the pulpit the Lutheran interpretation, and to have the Superintendent or teacher give the Methodist, Presbyterian, or Baptist view in the Sunday-school. On the whole this is worse than for the pulpit as well as the Sunday-school to serve up what Peloubet and others teach in the face of what their own church holds—and yet this has happened. There is now no excuse for such disloyalty to our own Church. The times of this ignorance are happily past. All good Lutherans are expected to supply themselves from their own Publication House with “Helps” which are “Helps,” which will instruct them in the doctrines of their church, which will help them to understand God’s Word as their church understands it.

The assistance furnished by the Augsburg Teacher is confessedly inadequate. There is hardly an intelligent teacher who has not been accustomed to invest in some additional “Helps,” though the pastor’s heart has been often saddened by seeing the character of the supposed “Helps,” knowing that their comments now squarely contradicted his own teaching, now darkened counsel by words without knowledge.

On the 49 Lessons for the year 1894, this volume gives 49 “practical talks,” by 49 preachers, who were evidently selected with great care, who represent all sections of the church, and whose fresh and thorough discussion of their respective themes shows how wisely the selection was made.

E. J. W.

CONCORDIA PUBLISHING HOUSE, ST. LOUIS, MO.

Ein Handbuch Zur Täglichen Hausandacht, aus den Predigten des Seligen Prof. Dr. C. F. W. Walther. Zusammengestellt von August Crull. 4to., pp. 513.

A most admirable devotional manual consisting of choice selections from the various Collections of Dr. Walther’s Sermons, “Evangelien Postille,” “Epistelpostille,” “Brosamen” and “Casual-Predigten und Reden.” The arrangement follows the Christian Year so that the keynote struck by the pericope of the previous Sunday in public worship may continue to resound throughout the whole week in the several Christian homes. Thus on Sunday, and Monday and Tuesday and

every other day of the week, the Christian at the fireside, or the father in conducting the devotions of his family, keeps reading an edifying chapter on the same theme discoursed on by the pastor on the Lord's day. Until another Sabbath dawns with a new or related theme, the lesson of the previous Sabbath is through these extracts from Walther's spiritual sermons daily recalled, expanded and enriched among pious souls, and we may easily judge how such a practice must root them in doctrine, nourish true faith and promote godly living. What an illustration of the divine principle of order, which underlies true worship and Christian growth as completely as it does the material universe and organic nature! What a living connection is thus formed between the Lord's day and the other days, between the Church and the home, between the public ordinances and private devotion, between preaching and living! Whatever we may think of the extreme position held by these "Missourians" and their attitude towards their brethren in the faith, no intelligent writer will charge them with indifference to piety and the most practical and indubitable forms of Christianity. Happy the people who avail themselves of a daily spiritual handbook like the one before us! Happy the preacher who maintains a system in his throughout the year, and who manages to connect the private devotional reading of his congregation with that system! It can do no harm to learn from these thorough-going, energetic and spiritually-minded fellow Lutherans.

In view of the late controversy on predestination and the charge of Calvinism lodged against Walther, the following extract on p. 105 has peculiar interest: "Our reason cannot indeed think otherwise than that if God really desired all men to be saved they would certainly all be saved, but since this does not take place the cause must lie in the will of God. Our reason can indeed not conclude otherwise, but what says the word of God? As with a mighty thunderbolt it smites such conclusions of reason to the earth, for upon every page of the sacred Book it is testified that God has ordained no man unto condemnation, but has loved all from eternity and willed that all should be saved."

The same house sends us also Nos. 17, 18, 19, 20 and 21 of "*Erzählungen für die Jugend*," an admirable Series of Tales for Youth which should be found in all German homes and Sunday-schools.

Also *Der Declamator*, a small volume of German and English Poems collected by A. G. pp. 114.

Also, *Hedyphonia*, eine Sammlung geistlicher und weltlicher Chorgesänge für die gemischten Chöre unserer Gymnasien. Heft II. Besides standard German Hymns the collection contains "Rock of Ages," "Home, Sweet Home" and "The Star-Spangled Banner."

And, *Amerikanischer Kalender* für deutsche Lutheraner filled with good reading, and giving the ministerial record, educational institutions, &c., but no statistics.

E. J. W.

HARPER AND BROTHERS, NEW YORK.

The Prince of India; or Why Constantinople Fell. By Lew Wallace.
2 Vols., 12mo., pp. 502, 578.

The reading public awaited with great expectations the coming of another historic romance from the author of the immortal "Ben Hur," and these great expectations have not been disappointed. The "Prince of India" cannot eclipse its illustrious predecessor, but in imaginative force, in the creation of noble character and the handling of them with consummate skill, in the power of description and in general literary quality, the latter keeps up to the high standard of the former, and it is destined to rival its unparalleled success in numbering its readers by the hundred thousand.

The tale centres at Constantinople and in an epoch when the great capital was surrounded by an ethnic wilderness, requiring a bold genius to attempt the reduction and introduction of all these varieties of race, language, faith and civilization, into one great plot. But the author has evidently lavished time and labor upon the investigation and study of that complex period, and he reveals a profound and, on the whole, accurate knowledge of the topographic, ethnic and historic subjects which enter into the story. He has lived in the Orient, has witnessed its life, has breathed its spirit and has been a keen observer of its distinctive features. Real facts are in the nature of the case subordinated to the exigencies of fancy, events are recast in the interests of fiction, ecclesiastical history is converted into romance, but the result is not only a charming book to read, but a fascinating illumination of a momentous epoch too little known and appreciated. The hero is the legendary wandering Jew, though the author's originality has transformed him into quite another character from the image commonly entertained of him. As he is traced in these pages he appears less than ever a person, but in his prodigious learning, his fabulous wealth, and his "universal Religious Brotherhood with God for its accordant principle," à la Parliament of Religions, he is the impersonation of the most wonderful race of the human species.

While we cannot but commend the noble characters which the author's lofty motives introduce, and the enforcement of religious principles which was the manifest purpose of the story, we cannot vote the author a success as a theologian, and we believe that theological interests would have suffered less had he followed Greek instead of Latin authorities.

E. J. W.

HUNT AND EATON, NEW YORK.

The Student's Commentary. A Complete Hermeneutical Manual on the Book of Ecclesiastes, Consisting of a Corrected Hebrew Text, an ample Critical Apparatus, a free and terse Metrical Rendering, a modernized and rhythmically arranged Translation, an Extended In-

troductioꝛ, a detailed Tabular Analysis, the Authorized Version Amended, the American Revised Version, a closely literal Metaphrase, a copious logical, exegetical, and practical Exposition, and full lexical, grammatical and vindicatory Notes. Adapted to Readers, Preachers, and Scholars of every stage of progress and of all denominations. By James Strong, S. T. D., LL. D. Large 8vo. pp. 144.

This somewhat extraordinary title page gives a sufficiently clear conception of the scope and contents of this work, leaving little for the reviewer, except to testify to the prodigious labor which it represents, the admirable tabular analysis of the successive parts, the successful reproduction of the thought, and the faithful preservation of the spirit, of the original, in the author's poetic rendering and the noteworthy exposition of the text. Altogether it forms a very creditable and valuable product of American Scholarship, but Dr. Strong's defense of the Solomonic authorship of Ecclesiastes will not compel a reversal of the modern judgment on that subject.

E. J. W.

LUTHERAN PUBLICATION BOARD, BALTIMORE.

The Ten Commandments Explained in Sermonic Lectures. By William Dallman, Pastor of Emmanuel Lutheran Church and Editor of "The Lutheran Witness." pp. 320. 12mo.

The Lutheran literature of this country has been greatly enriched in the German language by the "Missourians," and this book gives promise that they will make valuable additions to the English Lutheran library.

As stated in the title, the contents of this volume are a Series of Sermons which the author delivered to his congregation. The substance of them also appeared in *The Lutheran Witness*, whereby their merit became known to his brethren in the ministry, who at the meeting of the English Synod of Missouri in May last resolved to publish them in book form. They are presented of course in a popular dress, and the reviewer thinks that their style would have been improved if the colloquial language of the pulpit had been in some cases modified before it appeared in print.

Barring the occasional lack of dignity, the volume entertains and instructs. It will be profitable reading to the laity, and will prove a helpful manual in catechisation, for it offers not only an able exposition of the Commandments but many cogent and happy illustrations.

The author's position on the third Commandment may be anticipated. He holds the Sabbath "no longer observed in the New Testament, and, what is more, no other day pointed out to take its place," yet declares on the other hand "And so is the Sabbath not destroyed by the New Testament, but by bringing out the full liberty under the Gospel of Christ the true, free and right observance is called forth and established." The harmony of the two statements will be recognized only

by such as have learned the essential distinction between the old and the new dispensations, between Moses and Christ.

Besides the exposition of the Decalogue there are chapters on The Law, Sin and Good Works.

E. J. W.

MACMILLAN AND CO., NEW YORK.

The United States. An Outline of Political History, 1492-1871. By Goldwin Smith, D. C. L.

This is the modest title of a most noteworthy contribution to the political history of this country. Falling in with the popular appetite for a good thing of this kind, we have found ourselves chained to the book from the first page to the last, and then wistfully looking over the fly-leaf for the fulfillment of the gifted author's promise that a companion volume should be forth-coming "on the same scale," and, we should be sure, with the same inimitable charm, on the recent history of "the parties, and the questions of the present day." If the promised volume can take rank with this, we want it without delay.

It is said that the first edition of this work was immediately exhausted—we should not be surprised at the phenomenal sale of such a masterpiece of brilliant generalization, such a condensed and powerful portrayal of the issues, and struggles, and life-history of our young Republic—such, indeed, as has not yet appeared from either a native or foreign pen. Some curiosity, no doubt there was, in the eagerness with which this book was hailed. It was to be the political history of the United States from an Englishman's point of view, an Englishman of noted qualifications for the task, one who has uniformly avowed that he "regards the American Commonwealth as the great achievement of his race," and who systematically advocates the commercial union of the Queen's dominions on this continent with the United States.

But the merit of this work lies deeper and rises higher. Goldwin Smith is a brilliant writer—chaste and brilliant, if we can get these two literary qualities into a single compound—but he has in large measure the historical sense besides. Familiar, as every accredited historian must be, with the complicated detail of social life, and culture, and sentiment, and the deep roots of growing controversies, and the almost interminable tangle of party struggle—this detail he keeps back, because his readers will be interested, presumably, in the points of emergence for the growing life of the nation, and the grand total of achieved results. These he gathers up with a master's hand. If there is any doubt as to whether he has faithfully represented the discrepant colonial civilizations of the New England communities on the one hand, and the "bucolic citizenship" of the southern plantations on the other; or, for example, as to whether he is correct in his analysis of some of our patriotic idols, notably Thomas Jefferson, Patrick Henry, and Benjamin

Franklin; or, finally, as to whether his weighing in the balances the *pros* and *cons* of our great revolutionary controversies, first with the mother country, and afterwards between conflicting civilizations of the free and slave sections of our own country, the appeal may be easily carried to detail of dry facts lying so profusely around us.

But the iconoclasm of this book is altogether innocent. It is well for us that our heroes be now and then disrobed of their legendary glamour, only so that, in the end, they are not thrown down from the high pedestal on which our patriotic devotion has placed them. Some of Mr. Smith's judgments on men and measures startle us by their novelty, and a certain *ad captandum* way he has of dealing them out. But we applaud him in the end, and after halting a brief moment on the criticism, with a perceptible hush in our wonted fourth of July adulation, we lock arms with our delightful companion, and journey on.

The book has that quality about it, as to literary execution, which will not let us tire in the reading, and which induces upon the reader the two-fold charm of having said the right thing, and of having said it in a most engaging way. There are pictures of the noted epochs in our history, and of the great leaders both in the councils of the nation and on the field of blood, that for the charm of unique and realistic portrayal, and the warmth of historic insight and reproduction, have hardly been surpassed in the language, notably the swift and masterly survey of what the author calls the period of "*Rupture and Reconstruction*," and the exceedingly graphic and powerful sketch of its central figure, Abraham Lincoln. Indeed the like praise is due to the whole book.

We are almost persuaded to look upon the book as possibly the first fruits of a new stage in the development of the art of history-writing, in which the dry, annalistic, severely inductive habit, so long fashionable in this branch of literary work, and so earnestly abetted and practiced in certain university centres of our own country, is about to be given up. If the reaction is to take this turn, we may gladly unite our voice with that of the thousands of eager readers of this political history of the United States, in hailing Mr. Goldwin Smith as an enlightened and distinguished fore-runner in this field. By all means let history be written in this style.

W. H. W.

A. C. ARMSTRONG AND SON, NEW YORK.

The Sermon Bible. Colossians—James. pp. 376.

This series is nearing completion, as is manifest from the books covered by this volume, and is growing better as the series advances. The best sermonic literature has been utilized, and this has been done so judiciously, that the reader has the choicest of the sermons preached on the chief portions of the Scripture covered by each volume. It is not so valuable for full treatment as for suggestiveness, and in their sug-

gestiveness lies the chief merit of the whole series. Then, too, the references show where the reader can get all he wants, if he wishes to have more than the book itself gives him.

The Boy Jesus and Other Sermons. By William M. Taylor, D. D., LL. D., Pastor Emeritus of the Broadway Tabernacle, New York City. pp. 301.

Dr. Taylor takes comfort in the fact, that, although unable to preach sermons from his pulpit, he can furnish them to the public through the press. We feel like congratulating him and the public that this is possible. In sermonic literature he holds a high rank. "Dull as a sermon" has no point to the reader of this book. Among its sermons, in addition to the one in the subject, we find the Gospel according to John the Baptist, Risen with Christ, Early Piety, Seeking Great Things, The Silence of Jesus, Satan's Estimate of Human Nature, The Province of Feeling in Religious Experience, The Place and Power of Individuality in Christian Life and Work, The Plague of the Heart. The excellence of Dr. Taylor's sermons is too well known to need any detailed comment at this day.

HUNT AND EATON, NEW YORK.

Outlines of Economics. By Richard T. Ely, Ph. D., LL. D., Professor of Political Economy and Director of the School of Economics, Political Science and History in the University of Wisconsin. pp. 432.

We are gratified to find that Professor Ely has added to his other works a college edition of political economy. These "outlines" bear evidence, on every page, that they are given by one who is not only familiar with the subject but knows how to present it to college students. Chapter follows chapter in the natural and logical sequence, and his views carry conviction because what follows is such a manifest outgrowth of what precedes. The subjects most widely discussed by the political parties to-day are treated with judicious care and discrimination. We are specially well pleased with the author's views of what constitutes money and what he says of bi-metalism. His discussion of the tariff might have been more positive and decisive. It is the only part of his subject that shows any attempt at trying to avoid giving a definite conclusion.

Not the least valuable part of the work is the page, at the close of each chapter, giving a *summary* of the points treated, *questions* to be answered by the student, and references to the *literature* on the different subjects. The same may be said of the "Appendix" giving subjects for essays, discussions, and debates; courses of reading; and a list of works on related subjects. This is another evidence that the book was prepared by a practical teacher, who fully appreciates the wants of the college student. The index is full and very satisfactory. The best evidence of the value of a text-book is gained by a test in the

class-room, but, without such a test, it is our judgment that this would meet, in a high degree, the wants of the average college class.

Annotations upon Popular Hymns. By Charles Seymour Robinson, D. D. For Use in Praise-meetings. pp. 581.

These selections and annotations were made by competent hands. Dr. Robinson has commended himself before to the Christian public by his excellent work in editing and compiling spiritual songs. For more than thirty years he has made a study of what will best meet the wants of a Christian congregation in its song service, and generally with taste and rare discrimination. One after another has followed "Songs of the Church" in 1862; "Songs of the Sanctuary," 1865; "Psalms and Hymns, 1875; "Spiritual Songs," 1878; "Laudes Domini," 1884; "New Laudes Domini," 1892; and now this excellent collection with his annotations.

The cherished hymns of all evangelical churches are included, and the sketches of their composers and the circumstances (in many cases) of their composition will give added interest and preciousness to them. All denominations feel from time to time the need of hymn-book enrichment, and ought to welcome a treasury like this from which they may draw. Our General Synod has a committee for this purpose now, and we commend this volume to the committee for their careful examination. It is a fine volume, printed in double columns on good paper and illustrated with pictures of many of the writers.

Brave Lads and Bonnie Lassies. By Frederick Myron Colby.

It must be a mentally and physically unhealthy boy who is not stirred by deeds of daring. That a tale is exciting is sufficient inducement to the majority of youthful readers for wanting to read it, else why are the periodicals designed for them so largely composed of stories and illustrations calculated to gratify the desire for what is romantic, thrilling and exciting? While much of this material is unwholesome it is so only because it represents life in a false light and creates in the reader a longing for life impossible. But such is not the case in reading of the brave and daring deeds performed by the "lads and lassies" in real life, and whose names now grace the pages of history—for they have materially helped in making the history of all lands.

The writer does not claim to have recounted, in these pages, all that has been suffered and endured for the sake of country by the boys and girls, because that would have been an impracticable undertaking, but he has chosen many because they have been but little known, and many on account of their great charm. These "Brave Lads and Lassies" were not the property of one land alone, but Egypt, Rome, Denmark, Norway, England, Scotland, Switzerland, Germany, China, France, our own America and other nations shared their glory. Around each hero and heroine of these tales there is the halo of romance, of patient endur-

ance, of brave unselfishness, of courage, and of daring that will kindle enthusiastic admiration in the breast of every patriotic boy or girl; and, while they fancy themselves only being entertained, they will be learning many lessons in history. Nor can they read of such brave acts, requiring, in not a few instances, extreme suffering, without receiving an impulse toward a higher ideal of manhood and womanhood. If we are to have a race of patriots let our youth read such books.

HOUGHTON, MIFFLIN AND CO., BOSTON, MASS.

Longfellow's Complete Poetical Works. Cambridge Edition,

The Riverside Edition contains the complete published writings of the poet whose name is dear to the heart of every true, intelligent American. It is considered the most complete and authoritative of all editions and includes eleven volumes. Six of these contain Mr. Longfellow's productions in verse, and those six have been reproduced in this one volume. It contains all the poems of Mr. Longfellow (arranged as nearly as possible in chronological order) his translations in verse and his beautiful "Christus;" in fact it contains the entire text of the six volumes of the Riverside Edition. We were delighted to find—the first time we have ever seen it—in this collection the first verses of the poet ever published. A biographical sketch, finely written and containing the most important points regarding Mr. Longfellow's life and work, with a fair and appreciative estimate of his character and ability by Mr. Horace E. Scudder, introduces the volume. The bibliographical and other notes, which are appended are of great importance and greatly enhance the value of the work. Very many persons will gladly avail themselves of the opportunity to have these poems in one convenient, substantial volume and at very reasonable cost.

LUTHERANS IN ALL LANDS CO., MILWAUKEE, WIS.

Lutherans in All Lands. By Rev. J. N. Lenker, A. M., President American Lutheran Immigrant Society, etc. Vols. I. and II. Illustrated. pp. 838.

The lament is not infrequently heard that writers of other communions, and those of no communion, often show ignorance of the Lutheran Church and her works, or fail to give her proper credit. However well-grounded this is, we are inclined to think that not a little of the fault lies at our own door. We have not been active enough in making our faith and history known. Until recently little was done in the line of authorship except in review articles. Valuable as these were, they were not comprehensive enough and they reached too few non-Lutheran readers. But of late years there has been a most gratifying beginning in book-making in the line of doctrine and history,—such as Krauth's "Conservative Reformation," Hay and Jacobs' translation of Schmid's Dogmatics, Jacobs' "Lutheran Movement in England," Wolf's "Lutherans in America," Roth's "Handbook of Lutheranism," Reimensny-

der's "Manual of Lutheranism," and others—and now Lenker's "Lutherans in All Lands."—A wide circulation of this among others as well as Lutherans will be a good thing not only for the publishers but also for our beloved Church, in making her strength and activity and methods better known.

The general plan of the work embraces parochial statistics, the work of the Lutheran Church in education, charity, missions of all kinds, and the spread of religious literature. This plan is followed in treating of the different countries. Very properly about one-fourth of the entire work is given to Germany and more than a hundred pages to the Scandinavian kingdoms. The reader may be disappointed in the amount of space given to the Lutheran Church in the United States but it has its proportionate share, and we take pleasure in stating that future editions will be much fuller.

The compilation of the data given must have been a work of immense correspondence and protracted search. Nearly every page fairly bristles with statistics, the gathering of which took no little care and patience. This tedious work was evidently done with painstaking carefulness.

It is pleasing to note the earnest spirit pervading the whole book. Mr. Lenker was not only careful in his work but thoroughly in love with it. He had a subject dear to his heart, and he entered into it with a devotion that could not fail to issue in a most satisfactory result. He gives us as his motto, "Loyalty to Lutheran Doctrine, Loyalty to Lutheran People, Loyalty to Lutheran Methods of Church Work," and the reader will soon discover that he is faithful to it. But, great as his enthusiasm is, it does not lead him beyond the office of the true historian. He gives *figures*, and at the same time such trustworthy sources of his figures as to assure us that we can rely upon them.

The work deserves a ready sale, and we are gratified to learn that there is a large and growing demand for it. It should be in every Lutheran home, and we trust it will hereafter help to lead non-Lutheran writers to speak of us fairly and intelligently.

Some of the illustrations are excellent. Others we should like to see improved.

AMERICAN BAPTIST PUBLICATION SOCIETY, PHILADELPHIA, PA.

Bible Handbooks for Young People. The Pentateuch. By Rev. A. J. Rowland, D. D., Pastor Franklin Square Baptist Church, Baltimore, Md. pp. 96.

The author, in the general introduction, gives a lucid statement of what is meant by the "higher criticism" and what is claimed by its representatives in the case of the Pentateuch and the book of Joshua. He then takes up the books in detail, treating of each one's name and object its composition and authorship, giving an analysis of the book,

and closing with an excellent summary. It is intended especially for young people, and will prove both timely and helpful in these days of biblical discussion.

HARPER AND BROTHERS, NEW YORK.

The Boy Travellers in Southern Europe. By Thomas W. Knox.

If the youth of this generation do not grow up to an intelligent manhood and womanhood, surely it is not because the most talented persons of the age are not giving to them the effort of their best powers. Among those who have very materially contributed to their profit has been the author of "The Boy Travellers." This is the fourteenth volume in a series that has recorded the wanderings through various countries of two boys. To begin with, the writer is particularly fortunate in the delineation of these boys. They are natural, bright, observant, companionable boys, and thus enlist the sympathy of youthful readers, who are inspired by them to acquire such information as they obtained in their journeys. The route described in this volume is that which lies along the coast of the Mediterranean. We meet the leading characters of the book in Venice and with much interest follow them as they travel to Milan, thence to Genoa, Rome, Naples, Malta, Bordighera, Monaco, Nice, Barcelona, Alicante, Almeria Malaga, and many points of minor interest, until we finally leave them at Gibraltar. Some idea of the great benefit which may be reaped from this book may be had, when we say that the writer bestows great care upon his description of scenery and local surroundings; that he never fails to describe the architecture of principal buildings in places visited; that he faithfully enumerates and explains the industries, amusements, products, relics, and leading works of Art in the points touched; that all geographical and historical features, and the traditional legends receive a full share of attention; that if any city visited is noted as the home of poet, musician, sculptor, painter or writer, not only is it mentioned but many incidents connected with their lives, as well as many historical facts concerning them, are given; that when the travellers make purchases they are only such as give the reader a correct idea of the manufactures peculiar to the place where the shopping is done; and that, added to all these valuable attractions, the book is written in the form of an attractive story which easily holds the attention of even a poor reader, and that it is enriched with numberless choice illustrations. It must certainly stimulate an interest in the world as it lies without the limits of native land, and it will do this not alone for young readers. The book is handsomely bound as, indeed, it deserves to be, and an excellent map of the countries visited is placed in the beginning of it so that the reader may have no excuse for not reading intelligently.

On the Road Home. Poems by Margaret E. Sangster. Illustrated. 12mo. pp. 145.

Of the quality of Mrs. Sangster's poems our readers need no information. Those given in this very neat and handsome volume and printed on card paper have been collected from Harper's *Bazar and Weekly*, *The Congregationalist*, *The Christian Intelligencer*, *Ladies' Home Journal*, *Home-Maker* and *Sunday-school Times*

They are classified as follows: I. For six days out of seven. II. Looking upward. III. Thanksgiving. IV. Christmas Songs and V. Easter.

It is an admirable book to give to a friend—or to keep for one's own daily use.

E. J. W.

THE LUTHERAN AUGUSTANA BOOK CONCERN, ROCK ISLAND, ILL.

Examination Questions for Graduation in the Department of Church History. Covering A., Kurtz's Church History. B., Bennett's Christian Archæology. Limp cloth. pp. 89.

Dr. Weidner's work is always done well, and the preparation of these questions for the use of his classes in the Chicago (Lutheran) Seminary are models of definiteness and thoroughness. They will be wanted by students of other Seminaries, by those who conduct Synodical Examinations, and by many ministers who want to refresh their knowledge of Church History.

E. J. W.

CONCORDIA PUBLISHING HOUSE, ST. LOUIS, MO.

Lehrbuch der Deutschen Sprache von August Crull, Professor in Concordia College, Fort Wayne, Ind.

Erstes Uebungsbuch fuer den Unterricht in der Deutschen Sprache.

The latter is a series of graded exercises in the correct forms and construction of simple German sentences, designed for the use of beginners in the study of German Grammar. The work is done with great care, and is both steadily and surely progressive in character.

The former is a complete German Grammar for native German students. It comprises a four year's course, and is a masterly work. The illustrations of all the principles of grammar are selected from standard German authors. While the author, in the introduction acknowledges his obligations to the Grammars of Koch, Heyse, Willmanns, Bauer-Duden, Buschmann and Lyon, he evinces the hand of a master and the experience of a teacher of the science which he presents. We congratulate him on having indeed rendered "a service of chivalry" to his beloved mother-tongue in its struggle for existence in a strange land.

M.

MISCELLANEOUS.

Thoughts for the Thoughtful. Selected and Edited by Adelaide S. Seaverus. New York: Hunt & Eaton.

The Day Spring from on High. Arranged by Emma Forbes Cary.
Boston: Houghton, Mifflin & Co.

A Gift of Love. Chosen and Arranged by Rose Porter. New York:
Fleming H. Revell Company.

These three books are of so similar a character that what is true of one may be said of all. They all have selections for each day in the year. These have been culled from the writings of the best thinkers known to literature and it is no mean privilege to begin the day with such stimulus to high and noble living as such thoughts give. Each one of these books will minister to the sorrowing, the lonely, the tempted, the doubting, the depressed. The last two have, in addition to the selections mentioned, a passage of Scripture for each day. They are the most choice books of the kind we have seen, and any one who forms the habit of beginning or closing the day with the thought selected for it, found in one of these books, will find great profit from it.

The Lutheran Almanac and Year Book. For 1894. By M. Sheeleigh, D. D. Philadelphia: Lutheran Publication Society. Long a model of its kind and growing better every year. It ought to go into every Lutheran home.

Books received too late for notice in this number :

The Twelve Minor Prophets. Orelli. T. & T. Clark, Edinburgh.
Imported by Charles Scribner's Sons, New York.

The Revelation and the Record. Macgregor. T. & T. Clark, Edinburgh.
Imported by Charles Scribner's Sons, New York.

What Think Ye of the Gospels? Halcombe. T. & T. Clark, Edinburgh.
Imported by Charles Scribner's Sons, New York.

Hours with the Mystics. Vaughan. Charles Scribner's Sons, New York.

The Symbolism of Churches. Durandus. Charles Scribner's Sons, New York.

Student's New Testament Handbook. Vincent. Charles Scribner's Sons, New York.

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THE
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ARTICLE I.

THE ASCENSION OF CHRIST.

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Christ, after his resurrection, remained forty days on the earth, in order to furnish his disciples all necessary evidence that he was alive again, and had conquered death, and to specially instruct them in the things pertaining to his kingdom. During this time he repeatedly showed himself to them, and gave them "many infallible proofs" that it was really he. They were fully convinced that he had returned to them from the grave, and they eagerly heard and cherished the words which he spoke to them. When he had thus accomplished his purpose in tarrying with them, he was "received up into glory."

It was important that the apostles should witness his ascension. This event would help to confirm his character and words to them, and would give them a still higher sense of his dignity and power and glory. They would also thus know what had become of him, and could testify to the fact of his ascension as one of the fundamental doctrines of Christianity.

From the slope of Mount Olivet, near to his much-loved Bethany, a spot hallowed by his frequent presence during his public ministry, they saw him "carried up into heaven." As he

was parted from them, "he lifted up his hands, and blessed them," and "a cloud received him out of their sight." We do not know what magnificent reception was accorded him in the New Jerusalem above; but it was, no doubt, with splendid attendance that he made his triumphal entry into the heavenly world; and with greatest rejoicing on the part of the heavenly hosts that he was welcomed to the glory and honor with which he was crowned.

The ascension of Christ was necessary to the completion of his work of salvation. It stands in vital relation to his incarnation, his death, and his resurrection. Most important results were to be secured to his Church by his return to the Father. The apostles recognized this fact, and it was accordingly "with great joy" that they now went on their appointed way, and contemplated their future mission and work in their Master's name. They were not sad and despondent as they had been while his body lay in the grave. They knew more about him and his kingdom. They had witnessed his miraculous departure from the earth. He was alive, and had gone to occupy the throne of the universe, and would watch over the affairs of his kingdom in the world. He had given the apostles precious promises which he would fulfill. They were greatly hopeful. They had much to expect and to inspire them. It is our privilege to share with them the glad meaning of the ascension fact. It should inspire in us, as it did in them, holy joy and hope and courage and faith and zeal and devotion. Its large significance is indicated by a number of considerations.

The ascension of Christ was additional and weighty proof of his divine character and mission. The fact that he was taken up into heaven in the manner in which he was, is convincing evidence that he had come down from heaven; that the Father had sent him, as he himself had claimed. It confirmed his own testimony in regard to himself. It was one of the signs and wonders by which God approved him. It was an event that he expected and predicted as one that would witness to the claims he made. He said to his disciples previous to his death, "What and if ye shall see the Son of man ascend up where he was be-

fore?" To Mary he said after his resurrection, "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." If he had not been the Son of God; if he had not spoken truly concerning himself, then God would not have approved him, and he would not have been taken up into heaven in the way he was. No angels would have appeared on the scene to speak to his apostles, and no enfolding cloud would have received him out of their sight.

The apostles firmly believed that "he that descended was the same also that ascended up far above all heavens," and they bore their testimony to this fact. They were not deceived in the matter. They had seen him depart heavenward. It was to them another proof of his divinity, and helped to confirm to them the truth taught by the miracle of his resurrection and his other miracles, and by the words which he had spoken to them. We should accept their testimony as eye-witnesses of his ascension. There is no good reason for doubting it. In this wonderful event we, too, should recognize a strong proof of his divine character and mission.

It is also an occurrence that places a high honor on our humanity. Christ carried our human nature with him into heaven. He appears in it there, and will retain it eternally. This fact links us nearer to God. It brings us into more intimate and direct relation to the divine. Let us not think lightly of the nature God has given us. Let us remember the dignity and glory it possessed before the fall, and which it exhibits in the sinless person of Christ, and which may be recovered by us through the renewing influence of divine grace. In us it has become depraved and polluted; but even in this corrupt and ruined state, its wonderful powers and capacities are still to a great extent manifest. What nobler achievement and what blessed destiny may we not expect for it when freed from the power and pollution of sin! Under such conditions, Christ has taught us, it is worthy of being united with divinity itself, and sharing in the eternal glory and honor of the heavenly existence. It is, therefore, a cause for great rejoicing that it was in human form

that Christ ascended to the Father; and the high dignity and honor which he thus conferred upon our humanity should inspire us so to live as to realize the best and noblest possibilities of our nature.

Again, Christ's ascension marked the triumphant completion of his earthly mission, and helped to prove and proclaim him victor over Satan, sin and death. "When he ascended up on high, he led captivity captive." The Father now glorified him, because he had glorified the Father on the earth, and finished the work which the Father had given him to do. He had come into the world to do the will of him that sent him, to reveal God to man, to furnish the needed atonement for human sin, and open for man the way of true life and of heavenly blessedness. To this end he faithfully devoted himself. In the face of opposition and suffering, he moved forward in the way that God had appointed for him to the full accomplishment of his mission. He was obedient to the Father's will, and the Father owned his fidelity. His being taken up into heaven in a glorious manner indicated the satisfaction of God with his earthly work, and the acceptance of it as complete and successful, and is an assurance to us that all needed provision has been made for our deliverance from sin and guilt, and entrance into a blessed immortality.

It was part of his triumph over his enemies. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." Satan is the great instigator of evil, the determined antagonist of all that is good. He is the prince of the powers of darkness and sin. Christ came to break his power, to destroy his works, to defeat his plans, to deliver captives from his dominion. Christ's sinless character and the nature of his mission aroused Satan's fiercest hostility. He sought to overcome Christ by assailing him with artful temptation in the wilderness, and in other ways he endeavored to turn him from loyalty to God and right and duty, and prevent the accomplishment of the work of man's redemption. He did his utmost to discredit the claims of Christ and to defeat his purposes; but Christ remained true to God and right, and, by his death and

resurrection and ascension, showed his supremacy over Satan and the kingdom of darkness and evil. Satan's power was doomed to final and complete overthrow by this successful termination of Christ's earthly career. He is still active in instigating evil among men; but his power is limited, and the final issue of his conflict with the good is not doubtful. To Christ and his everlasting kingdom belongs supreme dominion.

His leading captivity captive implies, too, his victory over sin. The terrible fact of human sin was the occasion of his great mission to the world. His name was to be called Jesus, because he should "save his people from their sins." It was sin that separated man from God; that cut him off from divine favor and exposed him to dire punishment. The most important question to his peace and hope and happiness was how he could be delivered from sin and guilt, be justified in the sight of God, be reconciled to him and secure his favor and blessing. The whole history of the race has demonstrated man's inability to save himself. Christ alone was competent to this vast undertaking. He was the only sufficient answer to the question of man's salvation. He took upon himself the burden of our iniquities; and, by his perfect obedience and infinite sacrifice, satisfied the demands of divine justice, and made it possible for divine mercy to be extended to us. We may receive abundant grace and life through him. His merits avail to bring us into a state of holiness and of friendship with God.

His ascension likewise signifies his triumph over death, which carries with it the certainty of immortality and heavenly blessedness. He arose from the dead, was received up into glory, and is alive forevermore. He has gone to prepare a place for his true followers in his Father's house of many mansions. He conquered death for us, and showed that it is not to be dreaded as having permanent power over life, but that to the righteous it is simply the way of departure to a higher and better life. He has thus given a new and comforting meaning to death. The Christian believer can look up with assured hope and confident expectation to the heavenly world into which Christ has entered. Mrs. Browning said: "I can't look on the earth side

of death. * * When I look deathward, I look over death and upward, or I can't look that way at all." It is Christ who has enabled us to turn our gaze from its sorrowful earth side to the bright and happy scenes that lie on its heavenward side. The earthward side is dark and sad with pain and suffering and partings; but, on the heavenward side, we have a vision of eternal beauty and brightness and blessedness. Christ has opened Paradise to our sight, and to those who believe in him, death is no leap in the dark, as it was not to him, but it is simply the last step in the heavenward pilgrimage.

It has made a great difference in the world's thought and faith and hope and joy, that Christ has brought immortality to light. The assurance he has furnished us in this matter satisfies the deepest longing of the soul, and gives to this present life its highest value, its noblest inspiration, and its fondest expectations. Human reason could not solve the great problem of the future life. It could find strong intimations and presumptions in favor of its existence, but could not arrive at certainty on the question. It could not speak positively in regard to it. Socrates cherished a fond hope with reference to a future state; but he could only say, when he was about to die: "We part. I am going to die, and you to live. Which of us goes the better way, is known to God alone." Plato wrote nobly and admirably on immortality; but his lofty mind and larger vision of the truth could not dispel the lingering doubt and mystery, and "sad as Plato" became a Greek proverb. Cicero discoursed eloquently on the same attractive theme, and showed the high probability of personal existence beyond the grave; but, after all, he could only add: "Upon this subject I entertain no more than conjectures." One of the Greek poets represents his death-devoted hero as saying, in reply to the question, "Shall we meet again?" asked him by her to whom he was tenderly attached: "I have asked that dreadful question of the hills that look eternal; of the clear streams that flow forever; of the stars among whose fields of azure my raised spirits have walked in glory. All were dumb; but upon thy loving face, I feel there is something in the love that mantles through its beauty that cannot wholly per-

ish. We shall meet again, Clemantha." But this expression of confidence in a future life is prompted by the earnest desire that it may be so, rather than by any positive evidence that it will be so. To Christ alone we are indebted for the assurance of immortality. For determining this great question, therefore, we need no longer appeal to the hills that look eternal; to the streams that seem to flow on forever; to the stars that lift our souls in lofty contemplation up to them; to the strength of human affection; to the beauty of the love-beaming countenance; to the ardent longings and wonderful capabilities of our nature. We need not rely on the uncertain answers which any of these things might give to our anxious inquiries; but we can turn to Christ, and find in him the satisfying answer which the soul craves.

His departure to heaven is also closely associated with the gift of the Holy Spirit. He assigned as a reason for his going away, that the coming of the Spirit depended on this event. On this account, it was important for him to depart. The presence and influence of the Holy Spirit would more than compensate for Christ's bodily absence. As the third person of the Trinity, he had been present in the world before; but now he was given in a special and extraordinary manner. This was the beginning of a new and higher and better dispensation in the manifestation of his power and influence.

He is the divine agent for making us partakers of all the blessings which Christ, by his redemptive work, has secured for us. It is his office to convince and convict of sin, to regenerate and sanctify our natures, to instruct and guide and comfort us. He does all this by means of the truth which Christ revealed and taught. He testifies of Christ; takes of the things of Christ, and shows them unto us; vitalizes the truth in the soul, and brings us into holy and loving obedience to it. His gracious divine influence is necessary to our salvation. We thus see how much was meant when Christ spoke of the coming of the Holy Spirit as being conditioned upon his own departure. As Canon Farrar has truly and beautifully said: "Every Christian man was to be in his mortal body, a temple of the Holy

Ghost. This was to be the central truth, the sublimest privilege of the New Dispensation; this was to be the object of Christ's departure, and to make it 'better for us that he should go away.' * * And if he is gone away, yet he has given us in his Holy Spirit a nearer sense of his presence, a closer infolding in the arms of his tenderness, than we could have enjoyed even if we had lived with him of old in the home of Nazareth, or sailed with him in the little boat over the crystal waters of Gennesareth. We may be as near to him at all times

* * as the beloved disciple was when he laid his head upon his breast."

The ascension further implies that "we have an advocate with the Father," who intercedes for us, and pleads our cause in the court of heaven. Christ there represents our interests, and continues his mediatorial work in our behalf. The apostle speaks of him as our "great high priest, that is passed into the heavens," and that "ever liveth to make intercession" for his people. This is encouragement for us to "come boldly unto the throne of grace," and ask for such blessings as we need. Christ as our friend, our advocate, our intercessor, pleads for us in heaven and must prevail. He presents to God the Father his own atoning merit in our behalf, and, for the sake of his infinite sacrifice, his petitions for us are granted. He becomes our surety. He has our cause at heart, and secures for us such aid and favor as enables us to triumph over temptation and sin, and to pursue the way of truth and holiness and righteousness. He is thus the source of our hope and strength and comfort. He accomplishes more for us by his intercession with the Father, and through the dispensation of his Holy Spirit, than if he were visibly present with us. It was on account of this greater good that he went away.

Once more, Christ's ascension meant his exaltation to highest kingly honor and power; and this is also an inspiring truth for those who trust in him. When he was received up into heaven, he "sat on the right hand of God." God "highly exalted him," and gave "him a name which is above every name: that at the name of Jesus every knee should bow, of *things* in

heaven, and *things* in earth, and *things* under the earth: and that every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father." Christ reigns and rules as King of kings and Lord of lords. His purposes cannot be defeated. He exercises his almighty power in the interests of his spiritual and everlasting kingdom. He watches over his people, and gives success to their labors in his service. He is constantly leading his Church on to new victories in the world. He is, gaining for himself a wider and wider reign in the hearts and lives of men. His is the conquering kingdom. It is a kingdom "which cannot be moved"—a kingdom of grace and blessing and power and glory and righteousness, of which "there shall be no end."

In view of the high importance and significance of the ascension fact, Ascension-Day rightly has a place among the Church Festivals. It is a most fitting and valuable custom, which has come down to us from the early Christian Church, to celebrate this day with appropriate religious services commemorative of the great event of which it tells. It is a custom that deserves to be perpetuated and more widely extended. We have our national and civil and social anniversary occasions in abundance, and find good reasons for observing them, Should we manifest less interest and devotion in commemorating, on special days, the most important facts and events of our holy religion? Let us have a proper regard for the Church Festivals, and take advantage of these occasions for receiving deeper impressions of the truth as it is in Jesus, and new inspiration for his blessed service. Let Ascension-Day, with its great and sacred meaning, be more generally observed in the Church, and this will have a good effect in helping onward the kingdom of the ascended and glorified Christ, our Lord and Saviour.

ARTICLE II.

THE RELATION OF THE CHURCH COUNCIL TO THE PASTOR
AND HIS WORK.

By REV. S. J. TAYLOR, A. M., Berlin, Pa.

It might be well to preface what we shall say on the subject by a few remarks only on the necessity and the importance of the offices of elder and deacon. Both the necessity and the importance of these offices are implied in the fact of their establishment by the Church in her earliest history and their continuance until the present time. Nor have these offices of the Church been established without scriptural warrant; for, in the early Church, "there arose a murmuring of the Grecian Jews against the Hebrews, because their widows were neglected in the daily ministrations. And the twelve called the multitude of the disciples unto them, and said, It is not fit that we should forsake the word of God and serve tables. Look ye out, therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business," (Acts 6 : 2). The duties pertaining to the office of elder and deacon are pretty clearly defined in other portions of the Scriptures and in the liturgies of the Church.

So necessary are the offices of elder and deacon for the superintendence of the Church that practical wisdom would demand them even if Scripture did not provide them. In the ordinary congregations and pastorates, "it is physically impossible for the minister to do all that is needful, or they must cease to give themselves to prayer and the ministry of the word." With the visiting of the sick, the burying of the dead, a Wednesday evening lecture, one, and in cases of one congregation, two sermons a week which are expected to exhibit a great deal of study and thought, it is utterly impossible for the minister singly and alone, to care for several hundred souls as they ought to be cared for.

The importance of these two offices in the Church may be gathered from their necessity and scriptural warrant. The writer of these lines does not feel himself to be transcending the bounds of truth when he asserts that these offices are as divine in their constituting and call as is the pastoral office. The personal of these offices is expected to be as exemplary and spiritual in life and character as is that of the ministerial office.

The duties of these offices are administrative and ministerial—in a limited sense. The office of the deacon is more distinctively administrative and that of the elder ministerial in a somewhat limited sense. In the early Church, and even now, when properly constituted, these offices mark a division of the labors belonging to the office of bishop or minister of the Gospel.

Now, if we be approximately correct in the position we have taken in regard to the necessity, the importance and the duties of the offices of elder and deacon, then it follows by an inexorable logic and as certainly as night follows day, that the relation obtaining between these two offices and the ministerial office is a most intimate one. Truth, indeed, compels the assertion that they are but different functions of the same office—hardly co-ordinate but rather subordinate functions of the same office. Thus it comes to pass that as “the body is not one member, but many,” so the ministerial office is not one member but three. If the elder shall say, Because I am not the minister, I am not of the ministerial office; he is not therefore not of the ministerial office. And if the deacon shall say, Because I am not the minister, I am not of the ministerial office; he is not therefore not of the ministerial office, (1 Cor. 12 : 15). It would be difficult to conceive a relation, either in ecclesiastical or civil government, more intimate than that subsisting between the pastor and the church council. The relation is an organic one both in conception and in execution.

Such we believe to be the relation of the church council to the pastor.

The second member of the subject is: the relation of the church council to the pastor's work. For convenience and with a view to clearness, we will examine this part of the subject from

both the negative and the positive standpoints. In this way we will be able to indicate some things the church council cannot do, for moral reasons, and some things which, for the same reasons, they ought to do.

Should any one ask for the moral reasons which bind the church council with the imperative ought or ought not, it is probably sufficient to answer that the morals involved in the relation obtaining between the council and pastor grow out of the divine authority by which the council has been constituted, the call to the office, the sacredness of the duties of the office, and the obligations assumed when entering upon the discharge of the duties of the office—all of which pertain with equal force to the office of the minister, elder and deacon.

What are some of the things the council ought not to do?
a. Neither the council nor any member of it should represent a minority faction of the church when no principle of right or wrong is involved, at least in such a way as to disturb the peace of the congregation or produce factional contentions. It is conceded by all that a man is to do right, even if he stand alone. Because, however, of the train of evils likely to follow strenuous opposition of any kind, the council, or any member of it, should always be careful to distinguish between questions of expediency and questions which involve the principle of right and wrong. Questions of expediency pertain rather to the temporalities of the Church, while moral questions belong rather to the application of the Gospel in its various forms to the life of the Church. Excepting then the moral questions, which rarely cause factions in a church, the council cannot represent a faction for the simple reason that they are elected by the whole church or by such a legal number of the members of the church as to make them representative of the whole church and not a faction of it. Again, the nature of the obligations assumed at the installation of the council is such as to make them office bearers in the Church of the Lord Jesus Christ and not representatives of a mere faction of the Church Militant.

If the representative character, the obligations assumed, and the sacredness of the calling were a little more carefully noted

by the members of the church and of the council, the malcontents, who are dissatisfied with every body and every thing done by the church, would not be so ready to use the council for selfish ends nor would the council be so pliable toward the cliques. Not only so, but there would be less confusion, often, in the church and less occasion for anxiety on the part of the pastor. For it is a well known fact that the pastor, sooner or later, in all contentions in the church becomes the ultimate point of attack and suffers most from the disturbances. The reason for this is not hard to discover when we remember two things : 1. That the pastor by reason of the relation he sustains to the congregation is the most conspicuous person in it ; and, being a part of the council, he of necessity becomes associated with all that the council does in the eyes of the congregation, whether a promoter or an opponent of the various measures adopted by the council. 2. That as a matter of principle he will in time become identified with one or other parties in the church. This must be patent to any one who has ever considered the hydra-headed shapes or forms any controversy assumes in the course of time. When the pastor thus becomes identified with one of the parties, the most speedy road to victory over and the confusion of the element with whom the pastor is coöperating is the deposition of the pastor.

For these reasons it must be manifest to all that no member of the council can of right be the representative of a disaffected element or clique in the church. When, therefore, a constitutional majority of the church speaks on any question, that should govern all and especially the church council. Should any member of the council find it impossible to execute the expressed will of a legal majority of the church, the only honorable course for such a member to pursue is to resign.

b. The council ought not to become a party to nor countenance an attack upon the pastor for other reasons or causes than such as he may be held to answer for before an ecclesiastical court or are defined in the discipline of the church. The elders and the deacons with the pastor form a triad for the purpose of a harmonious and symmetrical development and progress of the

whole church and, therefore, each of the three is a functionary of the office of a bishop in its more comprehensive sense. For example and aside from more weighty reasons, a proper self-respect which looks to the office which a deacon holds, and the other two offices correlated with it, would make him reluctant to be a party to an attack on the pastor except for the gravest reasons, so long as he himself has not met all the conditions of his own office. As a deacon or an elder it is his business to uphold the pastoral office and supplement the pastor's work by his own proper work.

c. The council has no right to dismiss a pastor. This is a purely congregational matter. He has been elected by the votes of the congregation and only the votes of the congregation can dismiss him. It is no part of the council's duties either to elect or dismiss a pastor. Their proper sphere of work is to aid the pastor in the discharge of his duties in every way possible. So long as the pastor has the support of a majority of the congregation so long must the council sustain the pastor in all wise and proper measures and plans designed for the promotion of the congregation's interests. For the council to hold the pastor responsible for the progress of the church while some of them are endeavoring to destroy his usefulness is wrong, because they are breaking their installation vows. "When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee," (Deut. 23 : 21.) In a word the efforts of a part of the council to break down a pastor, so long as the pastor is guilty of no sin and has the support of a majority of the church, are a conspiracy against God and his Church. The pastoral office is a divine institution and must, therefore, receive the same consideration at the hands of the council that any other part or organ of the church receives: the ordinances, manner of worship, &c. It follows then, that the occupant of the office of a pastor, so long as he upholds the office by a faithful discharge of its duties, cannot be assailed by a faction of the church or council without taking the risk of doing despite to the will of God.

d. Nor has the council a right to reduce the pastor's salary.

In this matter the council can act authoritatively only after the matter has been referred to the congregation and then they become the agents of the congregation executing its will. In chap. III, sec. 6 of the Formula of Government and Discipline, the matter is clearly stated: "The other officers of the church are elders and deacons, who are elected by members of the church as their agents to perform some of the duties originally devolving on themselves." Any council that undertakes to reduce the salary of the pastor, without referring the matter to the congregation is exceeding their authority and engaging in a work that will brand them as unfaithful stewards of the church and guilty of a breach of faith toward the pastor. All methods of freezing out a pastor, whether by discrediting his character, efficiency or reducing his salary, are both unmanly and unchristian. Were space at my command we think it could easily be demonstrated that those pastoral changes would take place, which the interests of the church demand, without the introduction of any unchristian means or methods by any one. The welfare of the church, which is God's, can not be of any less concern to him than any member in it. Some councilmen act at times as though Providence took but little notice of the Church.

We will now consider some of the things the council ought to do because of their relation to the pastor's work. In considering this, the positive side of the question, we shall endeavor to avoid mentioning anything but what may be regarded as a legitimate inference or outgrowth of the office of an elder or deacon as established by the Gospel and their relation to it. If, then, a member of any church council finds himself derelict in the things that he ought to do, he must, in all justice, regard himself in the same light that he would his pastor who had failed to perform some of the important duties of the pastoral office. The guilt incident to a breach of trust when laid at the door of a councilman, is just as great as when found at the door of a pastor—no more, no less.

a. The council ought to know the people of the church in which they are office bearers. If the congregation be too large

and too much scattered for each councilman to know all the members of the church, then let them divide the territory covered by the church into districts best adapted to the necessities of the council. If the great ends of the offices of elder and deacon are to be attained, then these officers of the church must know all the people in the church—old and young. If they expect to be competent to give advice that is worth anything when measures, looking toward the advancement of the church, are being discussed by the council in session, they must know the occupations and habits both mental and spiritual of the members of the church for which they are about to legislate. The council ought to know what the members want, and by personal knowledge of them in their homes and ways of living, what, also, they need. It is vastly more important to know what they need than what they want. As the successful physician prescribes according to the needs, not the wants, of a patient, so the council should legislate. When the council has gained a knowledge of the needs of the congregation, then they are competent to advise and, also, devise ways and means for the good of the church. This knowledge so necessary for the wise discharge of their Christian duties they cannot get without visiting the members in their homes and places of business any more than the pastor can—unless, perchance, they are his superiors intellectually and experimentally and the charism of their installation has proven more efficient than that of the pastor's usually is. If what Dr. Chalmers said be true: "The way into a man's heart is in at the door of his house," then only by personal contact can the council know what is the mind of the people in whose behalf they are holding office.

A council thus equipped for the duties of the office can serve the pastor in two ways which can only add to his efficiency. *First:* The officers of the church who by personal contact with every home in their district, while becoming acquainted with the wants, the needs and the peculiarities of the people, will find that the members will speak more freely to them than to the pastor and about things which they would not mention to the minister. The officers will not only be able in that case to give

wholesome advice to the member but when in session will be able to interpret to and reflect before the pastor his people in such a way as to render him great service. In this way the council becomes to the pastor what the weather vane is to the meteorologist. *Second:* The council will be able to acquaint the pastor with the migration of the members from one place to another, one pastorate to another, and advise him fully and accurately in regard to people who move into the bounds of the pastorate.

b. The council ought to visit the members of the church with a view to interesting them in the local church and suggesting to them the duty of becoming intelligent and efficient members of the church. The success that will attend the councilman's efforts in this kind of endeavor will depend much upon both the manner in which he makes the visit and the matter of the conversation engaged in. He should come to the home of his brother in a happy and genial frame of mind. If he would do any good, bring any sunshine into the home already dark enough, he must leave at the lawn gate all stiffness, formality and affected solemnity.

Having entered the home in a bright, cheery way, upon the councilman rests the responsibility of giving the conversation the right turn and keeping it upon proper subjects so that it does not descend into mere congregational gossip. The councilman should always keep in mind the fact that, when in the discharge of his duties as an officer of the church, he is never a reporter for some society paper, a *Bradstreet* which gives the financial rating of the business people of the community, nor the *Daily Recorder*, which wants to publish the marriages about to be, the criminal and sensational news of the community. He does not visit for this purpose. Let him, the rather, forestall all this kind of talk by speaking about the Sabbath-school and the interesting lessons, some interesting point in the good sermons of the last Sabbath, the work of the congregation, some news or timely article in the last week's *Observer*, the *World* or *Missionary Journal*. Besides having food for conversation he will

be creating and moulding the taste of the family for church news and Christian literature which will do the family much good and "prepare the way of the Lord, and make his paths strait." By thus stimulating a taste for the literature of the church and pointing the way to Christian intelligence, the council can do a much needed work for the pastor and will prove very helpful to him in his work of guiding the thought and moulding the character of the church.

c. The council ought to support their pastor in every good work and in every way possible. This is both their duty and their privilege. As co-workers with him it is their business to gather up the fruits of his ministry and not to scatter or seek to destroy such fruit as the minister's labors may produce. If, when mingling with the members in the discharge of their duty, the pastor be suggested as a topic of conversation, they must avoid saying or doing anything that would destroy his influence for good. "In honor preferring one another" is applicable to the council in this matter. "Let your speech be always with grace, seasoned with salt," is a good motto for everybody and especially Christian people. When we read in the Bible: "Devise not evil against thy neighbor" (Prov. 3 : 29); and, "Love thy neighbor as thyself;" we are of the opinion that the word "neighbor" includes the ministers of the Gospel also. Speak well of them and seek to relieve them from matters of business and routine so that they may have time for study and pastoral work. The minister of the gospel is in need of men who will take trouble about things, for "with head-work and heart-work his labor is never over." The pastor naturally turns to his council for relief in matters of business and things purely clerical.

d. The council ought to be regular in their attendance upon the services of the Sabbath and the mid-week prayer meeting. Their attendance will be good for them personally and as an example to others. If attendance upon the ministry of the word become purely a thing of convenience for the council, they can expect others only too ready to follow their examples. It is not without reason that the laymen of the church look to the officers of the church for an example in this matter. The reg-

ular attendance upon the ministry of the word is a part of the specific duties of the council.

e. It only remains to say a word about the hearty sympathy and earnest prayers of the council in the pastor's behalf. Recall the words of Christ when he said: "Could ye not watch with me one hour?" "Will ye also go away?" "He took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy." Now, if Christ yearned for human sympathy, if his soul was comforted by the presence of his disciples, is it at all surprising that his servants in the ministry of the Gospel should get strength and consolation from the same fountain—his companions and advisers in work?

Because, therefore, of the important, peculiar and intimate relation obtaining between the pastor and his council, they should one and all labor together affectionately and faithfully, that the word may have free course and be glorified.

ARTICLE III.

EVIDENTIAL VALUE OF APOSTOLIC TESTIMONY.

By REV. M. L. YOUNG, PH. D., Meyersdale, Pa.

In the support of what are called the external proofs of Christianity our chief reliance is the evidence of testimony. As compared with other grounds of certainty this kind of evidence is peculiarly convincing. While, in some quarters, there has been a clamoring for demonstrative proof and the attempt has been made to discredit moral evidence as of less value than mathematical, it is found, when the two are compared, that accuracy and certainty are not a mathematical monopoly. Figures are not always infallible. Certainty in geometry and surveying are contingent and conditional. In mathematics the ideal and hypothetical are prominent. *If* a given figure is a triangle the sum of its three angles is equal to two right angles; *if* two straight lines are parallel they will never meet. When a surveyor measures the sides and angles of a field and makes his

calculation it is not certain that he has the exact contents of that field. The perfection of his instruments and the accuracy of his measurements may be questioned. Mathematics can not prove that any figure is a triangle or any line straight. Even an eclipse is not made certain by mathematical demonstration. The astronomer bases his certainty largely upon his belief in the stability of the laws of nature. Mathematics does not and cannot demonstrate facts. It has to do with finding the connection between certain suppositions and certain conclusions. Whatever knowledge or certainty we may arrive at in regard to things that have existed, exist now or can exist is dependent upon moral or probable evidence. It is moral and not mathematical reasoning that establishes facts which have as the principal ground of certainty the evidence of testimony. Testimony is our chief source of information regarding history, geography, astronomy and other sciences and through it the great facts of Christianity, as other historical facts, are certainties. Not by the senses or consciousness, each competent in its own sphere, do we become convinced of the facts of history. We have not seen Rome, but we are as fully convinced of its existence as we are of the truth of any proposition in geometry. We are as certain that Alexander and Julius Cæsar lived and were great generals as that we are now alive. Probable rather than demonstrable reasoning affords us grounds of certainty as to the facts of the past and also influences us in the affairs of every-day life. We plow, we sow, we make an investment, go on a journey, do many things by faith.

The scientist verifies propositions in science by observation and experiment, the mathematician demonstrates the problems engaging his thought while he who deals with historical facts relies upon adequate testimony. No one can demand for historical propositions scientific and mathematical proof. The great question as to historical statements is the trustworthiness of the testimony.

Is the testimony of the apostles of Jesus Christ credible? We offer some considerations which show the strength of the evidence adduced in support of the credibility of apostolic testi-

mony. The evidence we have in the gospels is that of persons who claim either to be witnesses of the events recorded or to have a perfect knowledge of them. They lived in the time and country in which the things purporting to take place were transacted. Under such circumstances it would be hazardous to give a false account, for if this were done counter statements would doubtless be published.

They made their reports under their own names. What they relate is alleged to have excited wide-spread interest. The events were fresh in the minds of the people and any falsehood in the report of them would have been instantly detected. These men published their histories at the time or in the same age when the events they narrate took place and on the very spot where they transpired. Under such circumstances they must have published what was substantially true or been wilful deceivers. The latter cannot be since no one living in the same age has given a different account of the alleged occurrences.

That the narrative given by the apostles is reliable we gather from the additional fact of their appointment as reporters of the things they saw. To them Jesus Christ entrusted the organization of the Church and the dissemination of his religion. That they might do this appointed work was necessary that they should have intimate knowledge of his character and mission. We read that "he ordained twelve that they should be with him." It was required that they should be eye and ear witnesses of that to which they bore testimony, as we learn from John 15 : 27, "And ye also shall bear witness because ye have been with me from the beginning." When a successor of Judas was chosen it was stated, as one of the requisites of the office, that an apostle should have been personally acquainted with the whole ministerial course of our Lord, from the baptism of John until the day he was taken up into heaven. Acts 1 : 21, 22. They were immediately called and chosen as apostles by Christ himself and because of their close personal intercourse with him they were peculiarly fitted to give testimony of his words and works and mission. They claimed to be witnesses, as Peter said, "Of all things which he did both in the land of the Jews

and in Jerusalem." They were conscious of this duty assigned to them. Being the chosen companions of the one whose teachings and works they describe, they were in the best possible position to know the things of which they wrote. As a history of eye witnesses the gospels constitute the highest class of reliable historic testimony. In many histories the facts are compiled from earlier documents, but not so here. The credibility of Cæsar's *Commentaries* and Xenophon's *Anabasis* is increased by the facts that these historians wrote of the things they saw. By reason of the circumstance that they were participants in marches and battles they describe, their histories are more trustworthy than those of Herodotus, Livy and Tacitus who wrote of events of which they had no personal knowledge. Historians who have not witnessed the events of which they write find abundant opportunity for inference and theories which are excluded from the records of eye and ear witnesses. The apostles record facts simply. They do not theorize. They are not, like some ancient historians, the heroes of their own stories. The facts they relate are not complicated like the history of a war or nation. Their history is a single line of events.

In addition to the ample means of knowing the things recorded, a strong argument is found in the number of apostolic witnesses. That we may realize the force of the concurrent testimony of a number of witnesses, let us suppose that in the ruins of some ancient city a history should be found written by a co-temporary and fellow soldier of Xenophon, giving an account of the same events narrated by that Grecian general, that there is substantial agreement but incidental differences showing that the records are independent of each other; suppose that other manuscripts differing in style and yet agreeing in facts are found and in addition to this letters written in the same age and confirming the accounts. In the event of such a discovery we would say this is the strongest possible historical evidence. And yet this is just the evidence we have in support of the facts of Christianity—evidence which to some minds would appear stronger if the testimony of different witnesses were bound in separate volumes.

There are other witnesses of Christianity who lived in the days of the apostles, among them the three thousand converts at Pentecost and the large number who soon after confessed Christ—men of different nationalities, Jews, Samaritans, Gentiles—influential men such as Cornelius and Saul—all witnesses to the truth of Christianity and they testified in the face of worldly interests and cast in their fortunes and lives with a persecuted church. A conspiracy on the part of such a large number of persons to deceive would be inexplicable. Such an hypothesis is absurd.

Apostolic testimony is credible also because of the character of the witnesses. In the record they give us the purest morality is evinced. They write with the utmost candor, just as though they expected to be believed. They do not even stop to assert their truthfulness. Sometimes their testimony seems to be against themselves which would not be the case if they were deceivers. They record the doubts of John the Baptist, the forsaking of Christ by the disciples and the denial of him by that one who had been boldest in confessing his name. They relate their own weaknesses and the reproofs they received.

But the strongest proof of their honesty is found in the extreme sufferings they endured for the sake of Christ. They left home and country to bear witness to the truth of Christianity. They brought upon themselves the enmity of Jews and Romans. They were persecuted and put to death for the declarations they made concerning Christ. As Paley declares, "They passed their lives in labors, dangers and sufferings, voluntarily undergone in attestation of the accounts which they delivered, and solely in consequence of their belief of these accounts." Paul refers to the hardships of apostolic witnesses as follows: "For I think that God has set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. Even unto this present hour we both hunger and thirst, and are naked and are buffeted, and have no certain dwelling place; * * * being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat: we are

made as the filth of the world, and are the offscouring of all things unto this day."

But it may be said that there are discrepancies in some of the statements made by the apostles. Most of these are of a negative character and are based on omissions by one apostle of events recorded by another. Of the accounts given of the resurrection which differ more than those of other events, Andrews, in his *Life of our Lord*, says: "This examination of the several narratives shows us how many of the data are wanting which are necessary to enable us to form a regular, harmonious, and complete history of this eventful morning. Each of the evangelists gives us some particulars which the others omit, but no one of them aims to give us a full and connected account; and for us to supply the necessary links in the chain is impossible. To a superficial examination there seem many discrepancies, not to say contradictions; but a thorough investigation shows that the points of real difference are very few, and that in several ways even these difficulties may be removed. While thus we cannot say of any order we can frame that it is certain, we can say of several that they are probable; and if they cannot be proved, neither can they be disproved. This is sufficient for him who finds in the moral character of the Gospels the highest vouchers for their historic truth."

The credibility of apostolic testimony is sustained by profane history. The Talmud, a collection of Jewish traditions dating back as far as the second century, speaks of Christ and the crucifixion and also of his miracles which are imputed to his knowledge of magic arts learned in Egypt. Josephus refers to Jewish sects and customs and many persons mentioned in the gospels, and in his statements the accounts of the apostles are confirmed. Tacitus tells us that Christ was put to death by Pilate and describes the martyrdom of Christians under Nero. He speaks of them as a great multitude. Pliny writes of the pure lives of Christians. Juvenal, Suetonius and other writers throw light on the early history of Christianity and confirm as far as they go, the accounts of the New Testament writers.

A presentation of the credibility of apostolic testimony would

scarcely be complete without some reference to the argument of Leslie, in his *Short Method with the Deists*, which Prof. Mark Hopkins says, "Never has been answered and never can be. Infidels have been repeatedly challenged to answer it, but they have never made the attempt." The argument rests upon facts related as cause and effect. The institutions of the Church, Baptism, the Lord's Supper, the Sabbath are monumental of the great facts recorded in the Gospels. Monuments are witnesses to the truth. That there was a declaration of independence is certain from the fourth of July observance of that event from the time it took place. The ordinances of religion are proof of its historic truth. Leslie shows that we cannot doubt a statement of history, when corroborated by monumental observances, having the four following characteristics: 1, "If the event transpired publicly; 2, if it was such as could be judged of by the senses; 3, if it has been commemorated down to the present time by stated observance; 4, and if such stated observance began at the time of the event." The first two rules would prevent imposture at the time, since no people would begin such a commemoration if they knew the event never occurred. The last two prevent imposture at any time afterwards, for the beginning of such an observance must be joined with the assertion that it had been observed from the beginning which all would know to be false.

Another argument for the credibility of apostolic testimony is the failure of hypotheses devised to account for the miraculous facts recorded in the New Testament without admitting their reality. The old theory of imposture is no longer held by critics of respectable attainments among the opponents of Christianity. This view must be abandoned as untenable because of the high moral tone of the apostles' writings, their exalted morality, the good effects of their principles upon society, the absence of any motive for imposture and the martyrdom they suffered.

The theory of honest deception on the part of the apostles

makes Christ a deceiver and the apostles simpletons. If they were lying they knew it.

The mythical theory of Strauss has met with insuperable objections. This theory holds that the books of the New Testament were written by unknown writers in the last half of the second century, that the account of natural events is, in the main, true, that of supernatural events is false. The supernatural is accounted for in the following way: "The true church believed that Jesus was the Messiah, and if so, that he must have wrought such miracles as were attributed to the Old Testament prophets. Hence these miracles were ascribed to him." The established proposition of the genuineness of the New Testament overthrew this theory. It has been proved that the gospels existed one hundred years before the time when this theory supposes they were produced. The theory asserts that miracles were attributed to Christ because he was believed to be the Messiah. How did the disciples come to believe that he was the Messiah? How account for the founding of the Church and why should the Church afterwards adopt fables concerning the supernatural? Again, the lowly life of Christ and many of his miracles are not in harmony with Jewish expectations. The theory is nothing more than an effort to invent a plausible statement of what might have been and does not show what was.

Renan's theory admits the genuineness of the gospels which he says were composed "during the second half of the first century." He adds, "All, in my judgment, date back to the first century and they are substantially by the authors to whom they are attributed." His position, it will be observed, is opposed to that of Strauss. While accepting the ordinary history of the New Testament he rejects all the extraordinary portions on the assumption of the practice of fraud on the part of Jesus and his apostles. He gives no definite principles according to which the true is separated from the false in the New Testament narratives. He grossly misrepresents the teachings of Christ, affirming that he required his followers to disrupt all social and family ties and that Peter and John were rivals. While regarding Christ and the apostles as the highest types of men intellec-

tually and morally he accuses them of fraud. His theory, therefore, becomes self-destructive. He is illogical in impeaching the writers of the gospels and then building his *Life of Jesus* on their testimony.

The principal event recorded by the apostles is the resurrection of Christ and this is the chief point of assault. What is the apostolic testimony concerning this great want? Clearer and more conclusive, if possible, than that concerning any other event of his life. The evidence which sustained the belief of the resurrection was easily tested. It was within the sphere of the capacity of judging. The persuasion of the reality of the resurrection, on the part of the apostles, was not in harmony with preconceived notions. The announcement of it seemed an idle tale. Their belief in it was not begotten of their desires and hopes for they were slow to believe and much time was required to dissipate their doubts. Christ "appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen," Mark 16 : 14. While their belief was not sudden their doubts were all renounced for Christ showed "himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." Paul refers twenty-five years after this to five hundred witnesses by whom the living Lord was seen at one time. The only theory held to-day which has any plausibility is that of hallucination—the vision theory—the disciples mistaking mental impressions for an actual sight of Christ. But hallucinations are the result of long brooding which is absent here. Another difficulty is the number and different dispositions of those who saw the risen Lord. How could five hundred confound a mental image of Christ with a real appearance? And why did not the hallucinations continue? In the language of Prof. Seelye, "Setting aside, as we should, all our prejudices and narrow notions, and looking for the true fact alone, with a single willingness to receive it, the evidence for the resurrection of Christ becomes overwhelming. It has been so from the first. It convinced the apostles though preju-

diced against it, and receiving it very slowly; and they maintained their faith through ignominy and persecution and in the face of death itself. It convinced the people to whom it was first preached, and who had every opportunity to test its truth. The proof is clear beyond all doubt, that the resurrection of Christ was believed in Jerusalem itself by thousands who had probably seen and certainly knew of his crucifixion, and who were led to believe that he had risen from the dead, by the irresistible evidence with which the fact was attested. It has convinced candid and thoughtful men in all subsequent time, whenever the evidence has been examined, and no prejudices have been allowed to weaken its force. There is no historical fact where literal truth is more thoroughly established than this."

The testimony of apostolic writers is such as no other documents of antiquity can boast. Why they are not universally accepted may be found in the indisposition to examine the evidence. The ground of the condemnation of many men will be that they have not examined with candor the claims of Christianity. How truly does Butler say, "There seems no possible reason to be given why we may not be in a state of moral probation with regard to our exercise of an understanding upon the subject of religion, as we are with regard to our behavior in common affairs. The former is a thing as much within our power of choice as the latter!"

Good arguments for the credibility of the gospel record are often rejected because the admission of its trustworthiness and the acceptance of its truths involve sacrifice which many are not willing to make. It is not strange that skepticism should be abroad in the land since Christianity requires self-denial—the surrender of pride, the renunciation of the world, the flesh and the devil. Belief on the part of many is controlled by the cost of the acceptance of one teaching or the other. The irreligious bias accounts for the rejection of the unanswerable proofs of Christianity.

The true course to be taken in the search for truth is to divest oneself of all prejudice and give calm considerate attention to the evidence furnished. "Whether an evangelist be worthy of

dependence, when he relates the works of Jesus, is a question of testimony to be determined by the same degree of proof as should satisfy us as to the accuracy and honesty of any other writer, on any other subject of history. But we have no disposition to complain that so much has been demanded in evidence of the gospel narrative. It has only served to quicken the investigations of the friends of truth, and to exhibit with a more impressive assurance, these great events on which all that is precious in a Christian faith is founded. It has showed not only how amply, but how wonderfully the God of truth and grace has made the anchor of our hope to be sure and steadfast. It teaches how in the hands of divine wisdom, the wrath of man is made subsidiary to the praise of God; how the fiery darts of the wicked are not only broken against the shield of faith, but made the means of increasing the light by which the Christian is guided, and often by carrying back confusion into the ranks of the enemy. It should lead the believer to adore, with admiring gratitude, the goodness of him, who, for the sake of those that love him, causes all the schemes and assaults of unbelievers to work together for good; making it more and more manifest, by the defeat of every new attack, that this is 'the true light'—'the shining light, which shineth more and more unto the perfect day.'"—McIlvaine's Evidences, p. 124.

ARTICLE IV.

DR. REMENSNYDER'S LUTHERAN MANUAL.

By M. VALENTINE, D. D., LL. D., Gettysburg, Pa.

The Church must necessarily feel some interest with respect to a volume that offers itself as "manual" of its distinctive teaching and usages. The question is at once raised whether, in its execution and representations, it is rightly adapted to its purpose and entitled to be accepted and installed in the place of authority for which it offers itself. This question is before our Church by the appearance of the work mentioned at the head of this article. Important interests are concerned, connected

not only with the Church's doctrinal position, but with the standing it is to have before the public.

Numerous responses have been made and secured to this work. The columns of many of the church papers and the proceedings of at least one Synod, as well as personal testimonies called out from individuals, indicate an easy readiness to accept it and hasten its recognition as worthy of being adopted as a standard authority. We believe the readiness has been far too easy, and not justified by the merits of the volume. The position thus given to the book, however, makes proper a notice of it that otherwise would not be called for.

The object of this paper is not to present a full review of the Manual, but only to call attention in general to the quality of work done in its preparation, and to raise the question whether the Lutheran Church can, in fairness to itself, recognize it as a proper portrayal of its teaching and ecclesiastical position. We are happy to recognize in it many excellent things, well and even admirably put. But the question is whether the entire presentation is accomplished with the correctness and excellence demanded in such a volume.

It might strike some well-read theologians with at least a faint surprise to find, on p. 12, among the proofs that the Lutheran Church is "without doubt a true historical Church," the particular, that "her ministry is descended in unbroken line from apostolic ordination." In view of the real Lutheran conception of the relation of the ministry to the Church, one would hardly expect this point to be particularized in such a manual. But this may be innocently allowed to pass. It will be an amusing surprise to some, too, to find, p. 18, that the term "protestant" "*etymologically* means Lutheran." But this slip, inserting "*etymologically*" for "*historically*," may also easily be permitted to pass. Further, as not fully fitting a work of such high claims, one might object to the slipshod sentence, p. 24: "He [Luther] saw that what all his monastic penances and self-mortifications failed to procure, was freely *offered to him by simply trusting* in the all-atoning merits of the crucified Lamb of God." A person, however, can see what was intended to be said, despite the

fact that the use of "by" grammatically throws all sense overboard. It might be thought, too, that a great, scholarly and theological Church's "manual" ought to be careful enough in the use of Scripture not to quote as from Christ, (p. 33) a declaration by John the Baptist.

But these and other things that strike the reader of these pages are matters of small account, though it will be conceded that a production of this kind ought not to be marred by them. But the faults begin to become much more serious, when in the beginning of the sixth chapter we read: "SACRAMENT is the Latin form of the New Testament word *musterion*, whence comes our English word *Mystery*. *The sacraments consequently are the sacred mysteries of Christianity.*" We italicise, to call attention to the sort of reasoning that finds place in this so-called "manual" of Lutheran teaching. It will be observed that from the simple relation of the Latin word *sacramentum* to the Greek *musterion*, the wholesale and sweeping conclusion is affirmed, that "the sacraments are the sacred mysteries of Christianity." Having in mind, as the whole chapter shows and all readers must understand, Baptism and the Lord's Supper, the author holds these "sacraments" before our view as "the mysteries of Christianity." Now what are the facts? The Greek word *musterion* is employed twenty-seven times in the New Testament, but never once to designate either Baptism or the Lord's Supper, or used in connection with either. The word *Sacramentum* is used by Jerome to translate this Greek word eight times, but even the Latin term is never applied in the New Testament to either of these ordinances. *Mathias Flacius*, in his *Clavis Scripturae Sacrae*, says: "Nowhere indeed in the sacred Scriptures is the word sacrament employed in the now customary and proper use, to denote the sacred ceremonies of baptism and the eucharist." While our Manual's representation makes the impression that these two ordinances, to which we give the theological designation sacraments, according to direct verbal setting in the New Testament, form "the mysteries of Christianity," the unquestionable fact is, that though the New Testament mentions many divine realities and verities as mysteries, it never once ap-

plies the term to these two divine institutions. Not in a single instance does the New Testament connect either *mysterion* or *Sacramentum* with the Lord's Supper or Baptism. What are we to think of the Manual's appeal to the Scripture application of the terms for its misleading conclusion?

This criticism is not meant to deny all mystery in these sacraments. There is more or less of it in all the supernatural realities and ways of grace and redemption. Let it be freely granted that in baptismal grace and the mode of the Saviour's presence and self-communication in the Lord's Supper, the mystery of the divine love is to be recognized. But does the Lutheran Church want a Manual that attempts to fix the place and setting of the sacraments in the system by such spurious handling of New Testament terms—a handling in blank obliviousness and disregard of the actual facts? Is this the kind of theological building or construction that is to determine the position and character of these divine institutes in Christianity?

Closely akin to this instance of handling Scripture expressions for theological elucidation, is found a quotation, p. 38, from 2 Cor. 4 : 7. It is a fundamental principle in the interpretation and use of Holy Scripture that no passage is to be violently wrested from its connection, and employed in a meaning other than that which the Spirit of inspiration gave it in its place. So much injury has come to theological science from frequent disregard of this principle that an intenser reprobation of its violation than ever has been fixed in the Christian mind of our day. But what appears on the page before us? After an excellent quotation from Schmid's Dogmatics, defining the sacraments, followed by the statements that in each sacrament "there are two elements, the divine invisible grace, and the earthly visible sign," and that "the relation between the two is that the latter is the instrument or means of the former," we read: "That is, the visible element is the vessel through which the invisible grace is conveyed and given, as it is written: 'This treasure we have in earthen vessels,' 2 Cor. 4 : 7." The humblest intelligent reader of the Bible sees at once that this passage from the apostle refers to the *grace of salvation in his heart*,

as 'treasure in an earthen vessel,' or to *his office of ministering the gospel*, and was not at all meant as a statement of the mystery of the sacraments. There is not the shadow of a warrant for thinking that the apostle, or the Spirit of inspiration in him, was defining the constitution of Baptism or the Lord's Supper. To use, it as the Manual does, as giving Scripture proof of the point in question, is a flagrant example of a most vicious method of quoting the divine oracles. It is an unjustifiable wresting and perversion of the Scriptures. The true Lutheran doctrine of the sacraments does not need any such help or support, nor can it be at all benefitted in this way. Whenever and wherever it is invoked, it brings suspicion on the truth or conclusion for which it is used. The Lutheran Church must repudiate the employment of it by indiscreet friends in attempts to explain and defend its theology. It can not allow its teachings to be discredited by this kind of advocacy.

This instance is not alone. It is followed a few pages further on (p. 46) by a quotation, in evidence that "*baptismal grace*" may be lost, of St. Paul's charge to Timothy, to guard or "keep the good thing" [the ministry of the gospel] "which was committed" to him! What proof is there that "*baptismal grace*" may be lost, in the fact that the apostle charges Timothy to guard well his ministerial office? On p. 141 a similar use is made of this same passage. Verily, this method is not edifying.

It will be conceded as a fair expectation, that a denominational hand-book, by which a particular Church is seeking its right and true place in the estimation of the Christian public, through a statement of its doctrinal system and way of doing things, should be carefully and discriminatingly accurate in its representations of the teachings of other churches when drawing comparisons or indicating differences. Any exaltation of its own views that is secured through an exaggerated, ungenerous, misleading statement of the dissentient views, is not only inconsistent with the sentiment of Christian justice and honorable brotherhood in the communion of saints, but recoils in unfavorable judgments. Even when the misstatement exhibits no

intention to misrepresent, but appears simply from failure to understand the teaching criticised, an adverse impression is created for the writer and the endorsers of the hand-book. Intelligent readers will inevitably discount it and the Church it represents, unless it shows discriminatingly correct and reliable knowledge of the teachings it contrasts with its own. Some unfortunate passages in this relation appear in the Manual which here offers to represent the Lutheran Church. For instance, on page 40, in contrasting the Lutheran view of the sacraments with that of the Roman Church, the affirmation is made: "The Roman Catholics mix the outward element and the invisible grace, saying that one is changed into the other," and then adds, "this view contradicts the evidence of the senses." The reader will please notice the chaos of ideas in this attempt to present the Roman Church's doctrine. In the first place, the statement assumes to give the Roman Catholic teaching of the "sacraments,"—not of one sacrament, but of the sacraments in general; yet every theologian knows that the false view intended to be expressed pertains, not to all the "sacraments," but only to the Lord's Supper or the "Mass." Secondly, in one clause of the statement the account is that they "*mix* the outward element and the invisible grace." Thirdly, this "mixing" of the elements, is then put as the same thing as "one is changed into the other." So that what that Church confesses as a change of one substance into another in the eucharist, this Manual defines as a 'mixing of the elements.' That this is the actual idea in the Manual's representation, is clear from a further, though slightly varied, statement on p. 54. Here the *Lutheran* teaching concerning the visible and invisible elements in the Lord's Supper is declared to be: "The one is not changed into the other, so that the divine and earthly are mixed and confused—*which is the Roman Catholic error of Transubstantiation.*" Consubstantiation might fairly be called a "mixing" of the visible and the "invisible elements" but surely the Roman Catholic doctrine of transubstantiation cannot be so defined. How utterly it misses the latter can be seen by comparing it with Rome's own statement of transubstantiation, as set forth by the Council

of Trent: "By the consecration of the bread and the wine, a *conversion is made of the whole substance of the bread into the substance of the body of Christ our Lord, and of the whole substance of the wine into the substance of his blood*; which conversion is, by the Holy Catholic Church, suitably and properly called Transubstantiation." Sess. 13, Chap. iv.

But we are obliged to notice another instance. The Manual contrasts the Lutheran view of the sacraments not only with the error of Rome, but with the view of "the other Protestant Churches." The case is put thus: "The other Protestant Churches violently disjoin and separate the invisible and the visible elements, for they deny that the latter are instruments of the former. They teach that the earthly elements are only figures or signs, and *not means of grace*. That the participant receives *no grace whatever through the sacramental elements*. Whatever blessings he experiences at the time he receives through his mind or spirit, *entirely apart from the external use*." Now this, it seems to us, is an unnecessary and uncalled for misrepresentation—standing as it does, as a wholesale charge against "the other Protestant Churches," *i. e.* all non-Lutheran communions.

I have italicised, to call attention to the decisive points in the statement. They are summed up in the immense assertion that the non-Lutheran Protestant Churches deny the sacraments to be "means of grace." Though in the sentences quoted the predicate "not means of grace," stands grammatically connected immediately merely with the subject "the earthly elements," these are immediately identified in the next sentence as "the *sacramental* elements," and the further explanation is given that these "other Churches" affirm the blessings experienced, at the time, to be "entirely apart from the external use" of the sacramental elements. So these "earthly elements" are the "sacramental elements," in "external use" or administration in connection with the words of institution. The aggregate phraseology, therefore, unquestionably covers the term "sacraments," just before defined as "holy rites, appointed by God, through which, by means of visible signs, grace is imparted." Nothing less than this *could* be meant by a *Lutheran*, except in absolute ig-

norance or forgetfulness of Lutheran teaching on the subject. For in *Lutheran* teaching, as every well-informed theologian knows, the *mere* elements alone, as water, or bread and wine, are not held to be either sacraments or grace-bearing ("mere water," Small Catechism says, and "no baptism"), but work their grace only through "the word," in which they become "*sacramental* elements," *i. e.* parts of the true and full sacraments. The sweeping depreciation of the Protestant Churches, therefore, is that they teach that the sacraments "*are not means of grace.*" And the Manual at once recognizes this as the sense in which it means its charge to be taken, by adding, that this false view of "the other Churches deprives the *sacrament* of all direct efficacy;" and further says: "The question at once arises, if God did not mean them (the sacraments) to be instruments of any blessing, why did he institute them and ordain their observance?" Of course, if these other Churches do thus offend, let the truth be told, by all means. But surely, if the charge be not true, to seek to fasten it on them is a most unfraternal and indefensible procedure in a handbook of our Church.

How are we to decide whether the charge is just? Surely not by thoughtlessly and indiscriminatingly taking up and repeating old charges that arose in opposition to Zwingli's extreme statements. It is to be remembered that "the other Protestant Churches" have drawn their views rather from Calvin's teaching than from Zwingli's. And surely they are entitled to be judged by their own confessions—what they themselves set forth as their faith. And while these confessions give a somewhat different explanation of the sacraments from that of our own Church, it must be clear to every candid reader of them that they do not go so far as to warrant the aspersion that they hold the sacraments 'not to be *means of grace*,' or conceive of them as without "all direct efficacy" or as not "instruments of any blessing." Even the First Helvetic Confession (1536) teaches: "These symbols of unseen things consist not in naked signs, but in the signs with their realities. For in baptism the sign is water, but the thing itself is regeneration and adoption among the people of God. In the eucharist the bread and the

wine are signs, but the reality is the communion of the body of the Lord, attained salvation and remission of sins. Which things are spiritually received by faith, as the signs are with the bodily mouth. For in these things themselves is the whole fruit of the sacraments." This does not look like emptying the sacraments of their character as means of grace. It approaches the Lutheran Confessions in the positiveness of its statements.

The *Second Helvetic Confession* (1566), approved by nearly all the Reformed Churches on the continent and in England and Scotland, presents a lengthened expression of essentially the same view taught in the First, asserting that "the signs and the things signified are sacramentally joined together, joined together or united by a mystical signification, and by the purpose and will of him who first instituted them," fully justifying Dr. Schaff's statement of its teaching: "They" (the sacramental signs) "are sacred and *efficacious signs and seals*. For he who instituted baptism and the Supper intended that we should receive not the outward form only but the inward blessings." Is there any fairness in representing in the face of such assertions that the Churches which followed this confession have not believed the sacraments to be "means of grace."

The Belgic Confession (1561, Revised 1619) of the Reformed Churches of Flanders and the Netherlands and the standard of the Reformed (Dutch) Church in America, says of the sacraments: "They are visible signs and seals of an inward and invisible thing, by *means whereof God worketh in us by the power of the Holy Ghost*. Therefore the signs are not in vain or insignificant, so as to deceive us. For Jesus Christ is the true object presented by them, without whom they would be in vain." Art. XXXIII.

The French Confession (1559) prepared by Calvin and his pupil De Chandieu, declares: "We confess only two sacraments common to the whole Church, of which the first, baptism, is given as a pledge of our adoption, *for by it we are grafted into the body of Christ, so as to be washed and cleansed by his blood, and then renewed in purity of life by his Holy Spirit*. * * We confess that the Lord's Supper, which is the second sacrament,

is a witness of the union which we have with Christ, inasmuch as he not only died and rose for us once, *but also feeds and nourishes us truly with his flesh and blood*, so that we may be one in him, and that our life may be in common. Although he be in heaven until he come to judge all the earth, *still we believe that by the secret and incomprehensible power of his Spirit he feeds and nourishes us with the substance of his body and of his blood.*" Arts. xxxv. and xxxvi.

From the Scotch Confession (1560), it is enough to quote: "And we utterly condemn those who affirm the sacraments to be nothing else but naked signs; but we confidently believe that by baptism we are engrafted into Jesus Christ, made partakers of his righteousness through which our sins are remitted. Also that in the Supper rightly used Jesus Christ is so joined with us that he becomes the very nourishment and food of our souls." Art. xxi.

And read from the Thirty-Nine articles of the Church of England and of the Episcopal Church in the United States, (1562 and 1801): "Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses and *effectual signs of grace and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.*" Art. xxv. Do not these Churches teach that the sacraments are "means of grace?"

And how as to the Westminster Confession, the standard of the great Presbyterian communion? It says: "There is in every sacrament a spiritual relation or sacramental union, between the sign and the thing signified; whence it comes to pass that the name and the effects of the one are attributed to the other." "The grace which is exhibited in or by the sacraments, rightly used, is not conferred by any power in them; neither doth the efficacy of a sacrament depend upon the piety or intention of him that doth administer it, but upon the work of the Holy Spirit, and the word of institution, which contains, together with a precept authorizing the use thereof, a promise of benefit to worthy receivers."

Though this presents a different explanation of the action of divine grace in the sacraments, it unquestionably conceives and speaks of them as the channels of grace to believing recipients. And that this is the meaning is made sure when we look at its specific statements concerning baptism and the Lord's Supper: "The *efficacy of baptism* is not tied to that moment of time wherein it is administered; yet notwithstanding, by the right use of this ordinance the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will, in his appointed time." Of the Lord's Supper: "Worthy receivers, outwardly partaking of the visible elements in this sacrament, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and all the benefits of his death." Chap. XXVII., XXVIII. and XXIX.

The Heidelberg Catechism, one of the most influential of the Reformed standards in Germany, and the standard of the Reformed (German) Church in the United States, in answer to the question whence comes the faith by which we are made partakers of Christ and all his benefits, says: "The Holy Ghost works it in our hearts by the preaching of the holy Gospel, and confirms it by the use of the holy sacraments." It is well known that the Reformed Church in this country lays very emphatic stress on the sacraments as means of grace.

The Methodist Articles of Religion, the Confession of this large denomination in our country and elsewhere, declares: "Sacraments ordained of Christ are not only badges or tokens of Christian men's profession, but rather they are certain signs of grace, and God's good will toward us, *by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.*" Does this refuse to accept them as "means of grace?"

Even the American Congregational Creed of 1883, with its large concessions to liberalism professes: "The Lord's Supper as a symbol of his atoning death, *a seal of its efficacy, and a*

means whereby he confirms and strengthens the spiritual union and communion of believers with himself."

These extracts exhibit the teaching of the great body of "the other Protestant Churches." And they show beyond all question, that however they differ in sacramental view from the Lutheran faith, they furnish no shadow of warrant for the wholesale representation that they do not believe that the sacraments are "means of grace." There remain, therefore, only the Baptists, Quakers, Reformed Episcopalians, and possibly a few small sects, whose creeds place them where the Manual has indiscriminately placed all Protestant Christendom except Lutherans. Corroboratory evidence might be quoted to almost any extent from the theologians of the leading Reformed or non-Lutheran Churches. Our limits of space, however, forbid, and we must be content simply to call attention to the testimony which *Winer*, in his "The Confessions of Christendom," gives from an examination of their teachings on this point, viz.: "The Romanists, Greeks, and the greater portion of Protestants, regard them [the sacraments] as means of grace." A foot-note declares that while these Churches still regard them as "signs of profession," "*this end is subordinated to their use as a means of grace.*" And he indicates the *comprehension* of the phrase "the greater portion of Protestants" by adding the explanation: "The Arminians, Mennonites, and some other Protestant communities, join the Socinians in giving up the notion that they are directly such."

Our criticism of the Manual on this point is not inspired by any spirit of championship for these various denominations. They are entitled to make their own defence, if they deem this representation against them of sufficient weight to need correction. But it is for the credit of our Lutheran Church itself—that it shall not exhibit itself in such unfair, uncalled-for misstatements in attempting to give the views of other Churches. The Lutheran Church has done nothing to deserve the humiliation of being placed in the attitude of lifting itself in esteem by unfair lowering of the rest of Protestantism.

But as this Manual thus fails to state correctly the sacramental teaching of both the Roman Church and "the other Protest-

ant Churches," it ought to be supposed that it at least apprehends clearly and states accurately the teachings of its own Church. But unfortunately when the presentation is examined this reasonable supposition turns to disappointment. This is the more regrettable because of the stress laid upon these sacraments. Confusion of thought and misapplied terms, with shifting or uncertain conceptions, ought to have no place here. The constituents of the sacraments, with their relation to each other, and the grace they communicate to believers, should certainly be precisely and consistently presented. But the Manual's immature and loose statements of the Lord's Supper actually confound the "grace" conveyed by the sacrament with "the Body and Blood of Christ."

The reader's serious attention is asked to its most surprising and misleading representation on this point. After quoting from Schmid, as already mentioned, the definition which makes a sacrament a "holy rite appointed by God, through which, by *means of visible signs*, grace is imparted," and mentioning the two elements as the divine "*invisible grace*," and the "earthly visible sign," and further adding that "in the Lord's Supper, the outward or visible elements are Bread and Wine," the discussion proceeds right along to refer to "the Body and Blood of Christ" as what Lutheran theology means by *the grace offered and given* through the sacramental elements. The representation runs on and on, in varied forms of reassertion, in a confused way—with here and there an expression faintly implying in the writer's mind some lurking and obscure reminiscences of some better but now forgotten idea of the "invisible grace"—till in the chapter on the Lord's Supper, the statements settle down into steady representation of the "body and blood" of the Lord, present in the elements, as the "invisible grace" conveyed. It would be difficult to present a more faulty, unauthorized, and misleading idea of the Lutheran teaching in this respect.

A few points will make this plain. 1. It is common-place in Lutheran theology that the "grace" set forth and conveyed by the word and by the sacraments is the *same*. The Apology to

the Augsburg Confession says: "As the word enters the ear that it may reach the heart, so the external rite strikes the eye that it may move the heart." "The effect of the word and the rite is the same, as Augustine has forcibly expressed it, viz., a sacrament is a visible word, because the rite is presented to the eyes, and is, as it were, a picture of the word, signifying the same thing as the word. Wherefore the effect of both is the same." I. and II. Quenstedt sums up the Lutheran teaching: "Strictly speaking, there is but *one* means of grace, which is distinguished as the *audible* and *visible* word; through both one and the same grace is imparted to man, at one time through the mere word, at another through the external and visible element."

2. *What this grace is*, thus conveyed through both the word and sacraments, is set forth with equal explicitness in Lutheran theology. It is often termed, to gather together its fulness, "the grace of the Gospel." If it is the same as that set forth and given through the word, it must be all that the redemption by Christ has provided and is to be made ours in personal life. Gerhard (VIII. 328) says: "A sacrament is a sacred and solemn rite, divinely appointed, by which God through the ministry of man, dispenses heavenly gifts, under a visible and external element, through a certain word, in order to offer, apply, and seal to those using them and believing, the special promise of the Gospel concerning the gratuitous *remission of sins*." Schmid explains the "grace of the Gospel," as the "*grace that calls, illuminates, regenerates, &c.*" The uniform representation identifies the "grace" exhibited and sealed as that indicated in the promise connected with the words of institution. Thus for baptism—remission of sins and regeneration unto life. And the Small Catechism sufficiently marks the "grace conveyed" in the Lord's Supper—"pointed out in these words: 'The remission of sins, life, and salvation, are granted us in the sacrament. For where there is remission of sins, there are also life and salvation.'" See also Augs. Conf., Art. XIII.

3. Even the later Lutheran dogmaticians, who—departing from the method of Luther, Melancthon, the Confessions and the earlier Lutheran writers, of speaking of the *visible sacramental elements* as the means of con-

veying the offered grace—introduced a *materia coelestis*, as well as a *materia terrena*, into the constitution of the sacraments, yet never represented the *materia coelestis*, *i. e.* the body and blood, as itself the “grace” conveyed in the Holy Supper. Though they represent that the grace is conferred only *through the medium of the materia coelestis*, they never confound it with the grace itself. 4. In thus representing the Body and Blood as the invisible “grace” betowed, the Manual obscures and hides away from view of Lutherans and the great public which it undertakes to inform, the great divine *end, purpose or object* of the sacrament. The very aim for which it is instituted, and in intelligent apprehension of which we are to use it, is left out of view, while the view is made to rest only on an “element” in the constitution of the sacrament. And further, 5. In thus identifying the Body and Blood as itself the “grace” conferred, and then teaching that the Body and Blood are received by both believers and unbelievers, the readers of the Manual are naturally and logically conducted to the impression that “the grace” is enjoyed by the mere act of sacramental reception, or without faith. The sacrament is made to confer its “grace” *ex opere operato*. Surely this is a bungling and misleading attempt to exhibit to our Lutheran people and the Christian world our Church’s conception of the Lord’s Supper. It fosters impressions that are in direct conflict with true Lutheran theology and dangerous to evangelical piety. For this mistaking of the mere reception of the body and blood of Christ as identical with the reeeption of the saving “grace of the gospel,” can hardly fail to beget content with the mere formal sacramental reception. It is to be freely conceded that the author of the Manual did not *mean* that his representation should involve any such conclusions and results as these. There are passages that in themselves teach just the reverse. In the earlier chapter, on the sacraments in general, p. 39, he says: “He who observes them *with faith* (I italicise) receives *their grace* to his unspeakable good, and he who observes them impenitently profanes their gift to his nameless hurt.” And on pp. 41 and 42 quotations from the Augsburg Confession and the dogmaticians are aptly

introduced to assert the need of faith in order to the obtainment through the sacraments of the grace they offer. But these are in happy inconsistency with the crude representation which elsewhere keeps on talking of the Body and the Blood of Christ as "the invisible grace" of the Supper. If indeed the Lutheran doctrine of the holy Supper occupies the high place the "Manual" so emphatically accords it, surely it should have been more carefully and accurately conceived and more unambiguously, consistently, and spiritually set forth than in the account it gives.

As a little illustration how easily the Manual forgets its own statements and returns upon its track with inconsistent representation, attention may be called to the fact that after it has indulged in various explanations to show how the Lutheran doctrine of the Lord's Supper makes our Church stand apart from all "the other Protestant Churches," and after representing the Real Presence as its "peerless jewel," and declaring "no other Protestant Confession now professes to teach it," the Manual winds up its gratulations over this 'witnessing' to the truth, in which no other church joins it, with the sudden representation, that "it anchors Lutheranism safely *in the conservative faith of the whole Christian Church* as over against the deadly inroads of modern rationalism." So that, after all, the Lutheran communion is simply in harmony with the conservative faith of the whole Church instead of maintaining its witness alone!

In a Hand-book offering itself especially as a broad statement of generic Lutheranism apart from party-lines within the Church, justice and propriety unquestionably require the representation to present the *consensus* of its theology, or the teaching involved and settled organically in its essential explanation. Points contended for by some, but not embodied as necessary in its clear and steadily maintained confessional requirement, may not be paraded as the teaching of the Lutheran Church or parts of its system of doctrine. This principle, it seems to us, has been plainly violated in the chapter treating of Baptism. Though this chapter has been in most respects fairly conceived and temperately written, it substantially represents the Lutheran Church as holding the doctrine that infants "*believe*" or "have

faith" as a presupposition for baptism. On p. 49, the right of infant baptism is rested on this claim, and appeal is made to Matt. 18 : 6,* with a statement that Luther "interpreted this as an unconscious faith, discernible to God alone." The opinion of Augustine, also afterward mentioned, does not seem to be introduced to modify the claim, but rather—though erroneously—to support it. Now it needs to be remembered that, whatever prevalence this kind of representation may have obtained among Lutheran writers, the doctrine that infants believe or have faith as a presupposition or condition for baptism is not a doctrine of the Lutheran Church as such. It is not put forth by her Confessions. The Augsburg Confession, which is always and everywhere the sufficient identifying confession of Lutheranism, is utterly silent on this point. It is not contained in the Apology, nor Luther's Small Catechism, nor the Smalkald Articles, nor the Form of Concord. Only in a single sentence is it ambiguously or hesitantly expressed in Luther's Larger Catechism, accompanied with a distinct and extended showing that the right and validity of infant baptism rest, not on the infant's faith, but on the command and authority of God. The question whether the child can believe is referred to the doctors as not vital or es-

*Matt. 18 : 6, cannot prove infant-faith. For "these little ones which believe in me" do not mean the "little child" of v. 2, but Christ's true disciples as conformed to the temper of humility of which the child was made a type or pattern by the Saviour. To interpret "these little ones which believe on me" as literal children would destroy the very use for which "the child" was set in the midst of them as a type, and disregard the whole demand of the context. The use of the designation: "these little ones" as a designation of the disciples was already established in Chap. 10 : 42. And surely when in Chap. 18 : 6 Jesus said: "Who shall offend one of these little ones which believe in me, *it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea,*" it was not offenses against *infants*, but against his true followers that he had in mind. Meyer is representative of the best sustained exegesis when he says: "Not to be understood any more than *παιδίων τοιοῦτο*, v. 5, of literal *children*, and consequently not to be used as proof of the faith of little children, but as meaning: one of *those little ones*, a mode of designating modest, simple-minded unassuming believers, that had just been suggested by seeing in the child then present a model of such simplicity."

sential for its being baptized, and the affirmation is made: "We do not baptize upon that, but solely upon the command of God."

Those who are familiar with Luther's doctrinal development know well that, though there was a period when he inclined to the idea that in answer to the prayers of pious parents or of the Church there was granted to the child about to be baptized faith for the reception of the ordinance, yet on account of the want of Scripture support for such a view and other difficulties it involved, he ceased to urge it and contented himself with basing the child's baptism simply on the command and authority of God. This was enough for him, and has been enough for the Lutheran Church whose Confessions have declined to introduce it as an article or item of its creed. Though Luther maintained to the last, in accordance with the demands of the fundamental truth of justification by faith, the principle, "*non sacramentum, sed fides sacramenti justificat*," he viewed baptism, like the word itself, valid by its own divine constitution, an ordinance and act of God himself, by which he, in his covenant plan and order incorporates the little ones, along with the believing parents, into the organism, grace, and salvation of his Church, bringing them under the means and powers through which the Holy Spirit works in them the personal faith the blessings of which are divinely sealed to them. Hence his final position was: "I will not base baptism upon my faith, but on the contrary my faith shall base and build itself upon my baptism." (Luther's Works, Walch's ed. x. 2582). And the resultant essential teaching with respect to infant baptism is well expressed by Sartorius, one of our recent confessional theologians: "Baptism is not administered *because* there is faith, but that there may be faith." It is for the child, in connection with its assured justification the establishment of the conditions and powers under which personal faith and the new life may arise.

This representation of the Manual, implying the infant's faith as a condition for reception of baptism, is therefore misleading. It cannot stand as an expression of the standard teaching of our Church. Dr. Plitt, of Erlangen, an authority in confessional Lutheran theology, says: "Child-faith is not a symbolical doc-

trine," Symbolik, p. 64. Dr. F. H. R. Frank, of Erlangen, marked by strenuous adherence to distinctive Lutheranism, in his *Christliche Wahrheit*, p. 276, says: "It is foolish to inquire for a faith which children must bring with them to baptism, which perchance might be bestowed upon them through the word or through the prayers of the sponsors or the intercessions of the Church for them. All such things are figments, arising from a false application of a correct principle." This statement of Dr. Frank, declaring the notions of a child-faith as a pre-supposition to baptism "figments," is quoted with endorsement by Dr. Karl Buchrucker, Oberconsistorialrath in München, who writes with the weight of high official position in the Church. Neither the validity of baptism, nor the reality and efficacy of baptismal grace, are dependent on the infant's own conscious or "unconscious" faith before baptism, but upon the force of that covenant of grace through which God in baptism, organizes children into his Church and kingdom, sealing to them at once forgiveness of sin and the imputation of the Saviour's righteousness, and holding them, in all their infantile period, as his own, and safe whether they live or die, while at the same time this baptismal grace, if not thwarted, leads on to personal faith and all that belongs to the regenerate Christian life. Dr. J. H. Kurtz, the Lutheran historian, says in regard to the faith of infants: "The will of the parents is unconditionally also the will of the young child. And so [so far as faith is the condition of a right reception of baptism] the *faith* of the parents is the faith of the child, which has not yet come to self-conscious independent personality," *Religionslehre*, p. 199. The *Brunswick Catechism*, officially authorized and used in the Lutheran schools, seminaries, and Churches, in its 47th edition in 1893, says: "*a.* That in infant baptism the children are presented to God and become acceptable to him; *b.* That it is the duty of sponsors to present the child to Christ in prayer, to promise faith and obedience in its stead, to strive according to the best of their ability to bring it up as a Christian, *c.* That Christian instruction and confirmation should follow." The basis for the baptism here is manifestly that pointed out by Dr. Kurtz. These teachings of our

Confessions and theologians are in singular contrast with the teaching which was lately sought to be made standard among us in two successive provisional editions of the Development of the Catechism, and which is here again to the front in this so-called Manual.

With respect to the further question concerning the faith of infants, viz., as produced or *wrought* by baptism—not as before and conditional for the reception of baptism, but as the *effect* of it—this handbook does not treat. Its assertion of faith *before* baptism has evidently been to keep from breaking on the rock of the Roman Catholic *opus operatum*, i. e. the conferring of baptismal grace “without faith,” or by the mere act of baptism. And unquestionably we must avoid that error, which is the bad heart of the whole false externalism of Rome, by which it abridges or nullifies the evangelical truth of salvation by faith. Seeing the untruth and blight of that teaching the Reformers declared a full and irrepealable emancipation from it. We can not maintain Protestantism and concede any thing to it. The assumption of faith in the infant, as the basis for the administration of baptism, therefore, as taught by the Manual and the writers it has followed, is, as Dr. Frank says, “a false application of a correct principle”—the correct principle of rejecting the *opus operatum* error. But the Lutheran Church has not adopted this expedient for escaping the Romish error. But what about infant-faith as the *immediate product or effect* of baptism? This teaching has been much more frequently offered by writers in our Church. From Chemnitz onward it has found some advocacy among the scholastic dogmaticians. But how an unconscious infant can believe or have faith has not been easy to conceive. Chemnitz makes this faith simply “the action of the Holy Spirit in the child,” whatever that may be, so that it is in fact receptive of the grace of salvation, involving no psychical *act* on its part, but merely a passive condition. Others go much farther. *Gerhard* maintains that infants are gifted in baptism with “*actual* faith,” not a “naked and inert [otiosus] condition, destitute of action and *energy*, but a *living* and *efficacious*” faith, (Loci, ix. p. 27, Cotta's ed.) *Quenstedt* represents it as includ-

ing "*spiritual knowledge, assent, and confidence, or apprehension and application of the merit of Christ.*" Those who affirm infant-faith by baptism, as at once wrought by the act, have not been able to agree upon any distinct statement of it. And whether they follow Chemnitz and resolve it into an "unconscious condition," a sort of infused *habitus* of soul, or adopt the representation of Quenstedt that it includes all the elements asserted of the saving faith of adults, certain difficulties are encountered which have been felt to be troublesome and disturbing problems. The first of these has been the peril of relapse into the ground of the repudiated *ex opere operato* efficacy of the sacraments. For the representation that the baptism of the child "without faith" works faith out of non-faith, merely on the basis of its not offering any *positive resistance*, the Roman Catholic *non obicem opponere*, comes dangerously near the rejected error of that Church and its doctrine of justification by an *infusion* of grace, or *gratia infusa*. The notion of Quenstedt that the infant, before the period of personal consciousness and personal action is reached, at once exercises the full evangelical faith which includes knowledge of Christ, intellectual assent to his claims, and a free or voluntary trust in him as its Saviour, together with the essential pre-suppositions of such faith, viz., a sense of sin and contrition on account of it, has been too manifestly out of harmony with the actual psychological conditions and possibilities of the infant state to secure much acceptance. And the problem is not much helped when the advocates of infant-faith consent to empty faith of all the elements which necessarily belong to it according to every evangelical definition of it, as saving faith, and say that in the case of unconscious children it is not at all an act, but only an "unconscious condition of mind," "a state, a temper, a disposition, an attitude of heart toward God." The illustration by which it is sometimes sought to be shown how a child of one day or of eight days may, without an act of conscious faith, be in this "condition" or "state," or possess this "temper, disposition or attitude of heart," out of its *natural* condition or state of alien-

ation and enmity — the illustration which represents that the saving faith of adult believers pre-supposes a *condition* of mind, this condition being the essential thing, whilst the acts of faith are intermittent, such believers being believers even in unconscious states, as in swoons or in sleep—fails to open up a solution and become really explanatory. For the adult believer who abides in this condition of faith, through times of unconsciousness, has *come* into it through an *act* or *acts* of faith, in personal conscious appropriation of the merit and grace of Christ. That the adult may possess faith as an “unconscious condition,” after having intelligently committed himself to Christ in a personal act of full and permanent surrender and trust, does not show how the unconscious infant may possess it as a “condition” *without any such act of faith at all*—unless it be an *ex opere operato* product of baptism. In the one case the “condition” supersedes the natural condition in sin, as the result, under grace, of the most decisive and determining personal act of choice known to human experience or required in the terms of salvation. In the other it is represented as produced without any such act of choice whatever. The difficulty thus returns again, despite the plausible but illusory illustrations that seemed about to clear it away. Lutheran theology has steadily and unfalteringly defined evangelical and saving faith as including the elements already named, conditioned in true contrition, and wrought through “the word,” intelligently heard and understood, Rom. 10 : 17. The question necessarily arises: By what right can that be called “faith,” where, as necessarily in the case of an infant of a day or of eight days, all the things are left out which the definition required as constituting the very essence of faith? And when, after the concept of faith has been emptied of all that the definition has so positively put in, in harmony with the Scriptures, substituting only an unconscious state or attitude of the soul, even this has no intelligible explanation except the rejected *opus operatum* efficacy of the sacraments, is it to be wondered at that the views of our dogmaticians about child-faith did not settle down in a clear and well-defined *consensus*?

As the confessions nowhere dogmatically affirm child-faith,

and it has remained so long a point of discussion, it may be well, passing down from the unsettled state of the question as left by our seventeenth century dogmaticians, to look at the views entertained and delivered on this point by some of the leading confessional Lutheran theologians of recent and present times. These make it incontestably clear that they do not regard the Lutheran Church as holding, either necessarily or in fact, the idea that baptism at once effects or creates what is rightly called "faith" in the unconscious infant. They do maintain, indeed, in harmony with the unquestionable Lutheran teaching, that "baptismal grace"—the phrase "baptismal regeneration" nowhere appearing in the Lutheran symbols (see Dr. C. F. Schaeffer, *Ev. Rev.* VIII. p. 374)—is to issue, as the child's capacities unfold into the possibilities of personal consciousness and action, in real, living personal faith, a trustful apprehension of Christ and all the redemption that is in him and sealed in holy baptism. But they more than question the correctness or propriety of representing the blessing given in infant baptism as meaning that the yet unconscious infant now at once possesses or exercises faith.

We recall the statement of Gustav L. Plitt, of Erlangen, in his *Grundriss der Symbolik*: "Child-faith is not a symbolical doctrine," because his affirmation is general, with respect to such faith whether as before baptism or as its necessary immediate product. The fact which he thus states throws the question outside of the place of a confessionally settled article of belief.

Thomasius, of high rank among recent Lutheran theologians, referring to the statement of Chemnitz about faith in infants, proceeds to say: "With this I find myself in complete agreement, only that that which Chemnitz calls faith I cannot designate by that name, as Chemnitz himself lays no weight upon the word. For faith, at least in the sense and according to the Scripture way of speaking, is a *conscious* condition, which has personal confiding trust (*fiducia*, *apprehensio fiducialis*) as its real kernel, and contrition as its necessary pre-supposition. If we abstract these factors, as in the case of children we must, there is then lacking exactly that which characterizes the essence of faith. In addition, faith has its *causa efficiens* in the word, but the word is

always imparted to the human spirit through 'hearing,' ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοή διὰ ῥήματος Χριστοῦ. This hearing is of course a conscious reception, and such reception does not yet take place in children in the act of baptism. Hence that which the Holy Spirit works in them we cannot indeed name 'faith.' According to our view there is no need in children of faith as an antecedent condition for the blessing of baptism—for our dogmaticians regarded it as antecedent, not in time indeed but in order. Much rather, we hold, does the *relation* precede, which God's gracious act establishes, and then follows the condition of faith which is first rendered possible through the relation. First the begetting of the new man by the Spirit, then the consciousness of it. Such is the character of all creative operation both in the realm of the spiritual and the natural life. The man born into the natural life must exist complete before he can appropriate his own being to himself in consciousness. So likewise in all the stages of being, not merely in the child, regeneration is already effected when it becomes the subject of consciousness. But the conscious appropriation follows through personal faith which is created by the word which comes after. If this remains away from the baptized child, then it never comes to that, in its case, which the Biblical phraseology designates as faith." * * "On the contrary I lay weight on this that the child is implanted in the organism of the congregation, because in it not merely the security but the medium is given whereby the gift of baptism works itself out into personal faith." *Thomasius* adds: "Even Zezschwitz acknowledges that an appeal for child-faith can NOT be made to the word for working it, as the word pre-supposes a *conscious* hearing." *Person and Work of Christ*, 3rd ed., vol. II., pp. 381, 382.

Dr. Grau, of Königsburg, who died this last year, and who was a Lutheran of unimpeachable orthodoxy, in his "Luther's Catechism Explained from Biblical Theology," after asserting the right of children to baptism because they "belong to the kingdom of God," says: "While he [Christ] has promised his kingdom to children, the Church has no means of receiving

them except baptism. In this our Lord is present, and lays upon them his hands and blessed them. Hence all Christian parents have the blessed assurance that through baptism their children are laid in the arms of Jesus, and are brought up in the heavenly Father's house. If now sickness or other misfortune overtake them, we know that in our Father's kingdom even the hairs of heads are numbered, and that our loved ones are better cared for in the arms of Jesus than in our own hands." The significance of this explanation will be seen in noting its avoidance of effort to analyze and specify the particular effects of baptism, whether of faith or regeneration, and the strong representation that the children, as baptized, are at once in the kingdom of God, and embraced there in all the grace of salvation.

Martensen; who follows Luther in the idea that baptism is the establishment of a relation whose grace is not all made active and actual at once but operates progressively all through life, represents it as "the institution of the true relation to God," "the starting point of the Christian life, embracing all the fundamental relations with which that life is concerned on earth." "As baptism spreads the hope of God's gracious election over the whole life, it also spreads the all-embracing obligation connected therewith, (1 Pet. 3 : 21), to keep the covenant which is in Christ, and to abide in the fellowship of the Father, the Son, and the Holy Ghost." He explains: "Regeneration is by no means concluded with baptism, but the foundation of it is therein laid, and it is not therefore baptism alone that saves, but baptism and faith: 'he that believeth and is baptized shall be saved.'"

* * "We may therefore say, that the person baptized is not actually regenerate until his pentecost is fully come, until the Spirit establishes within him the new consciousness, and makes the grace of baptism manifest." And he adds: "The fact which experience attests, that many baptized persons are never regenerate nor believers, is no argument against the reality of baptismal grace. It only shows that baptism does not work by magic, that baptismal grace is not unconditional, but appears in power and activity only upon certain conditions. For the rest, this fact must be explained as arising, partly from the

personal guilt of the individual, who has neglected to stir up the grace given him in baptism; and partly from the imperfect administration of the sacrament on the Church's part. The Church has often baptized persons regarding whom, humanly speaking, she must have foreseen that the conditions necessary for the development of the gift of grace would be wanting, or for whom she has neglected to provide the appropriate means of enlightenment and awakening."

This is a vital conception, that baptism does not at once effect its full fruit by the mere performance of the act, but that rightly administered it secures for its infant subject, besides personal adoption, the proper training in the nurture of the truth as it is in Jesus for the advancement of baptismal grace into conscious personal faith and the new life of obedience which comes through evangelical faith. Baptism dare not be separated from that which its administration pledges and seals to the child, viz., the "teaching" (διδάσκειν), which is as truly included in "making disciples" (μαθητεύειν) as is the administration of the sacrament itself (βαπτίζειν). Hence *Höfling* declares: "*Yea, of Christian children only do we speak, and can we speak, when we speak especially of the capacity and the right of children to the reception of baptismal grace. The two divinely appointed means of 'making disciples' (μαθητεύειν,) the word and the sacrament, dare not, as we have already seen, be isolated, nor separated, nor torn from the relation of necessary co-operation for one end, nor either be employed merely by itself. Children do not need the prevenient work of the word in order to receive baptismal grace. But if they remain under the laws of this temporal and earthly existence, this grace cannot develop in them to a conscious possession, and cannot be preserved and kept for them under the influences and evils of the world, if the preaching and teaching of the word do not follow.*" *Das Sacrament der Taufe*, p. 103.

Nitzsch, one of the greatest among the theologians who mediated the Church's restoration to her Confession, says: "The assertion that the children of Christian parents, as such, may possess adoption, as far exceeds the limits of truth, as its opponents do when they, for example *Gerhard*, maintain that 'in

baptism and through baptism the Holy Spirit kindles faith in infants—however unable indeed we may be to understand in what way that faith of infants can be actualized. Nevertheless we ought not deny in them an operation of the Holy Spirit.' *Without doing the latter, we may nevertheless refuse our assent to the doctrine of a faith of infants.* Infant baptism, performed according to God's word, by a believing church, clerically, and in the presence of sponsors and parents, is divine fact in and on the child's life, an act *by and in which he shall believe after attaining, through the word, a knowledge of baptism.*" * *

"The Church is not at liberty to question, in the case of the infant born within the circle of Christian life, its call to the kingdom of God." * * "On the other hand the Church is not at liberty to confer baptism where such cannot as yet be the commencement and surety of a development in its sphere, *and which stands in no living relation to the means of grace in the word.*" Sys. of Chn. Doc. Trans., pp. 352, 354.

Dr. Hermann Schmidt, of Breslau, a confessional theologian recently deceased, in his *Symbolik* (1890) p, 325, 326, says: "With what right can the Augustana, in Art. IX., declare in favor of infant baptism and reject Anabaptism? How indeed did it come to pass that the theology of the Reformers even at a time when Anabaptism had not yet manifested its disturbing effects, unqualifiedly regarded infant baptism as the right kind of baptism? First of all, the thought which was expressed in infant baptism seems to correspond wholly to the evangelical conception, that divine grace precedes, and that faith can arise only on the ground of a divine offer of salvation. Faith which lays hold of salvation can only lay hold of it when the salvation is brought nigh to it. Now that God's purpose of salvation extends to children also, cannot be doubted. In baptism this divine purpose of salvation is justly extended to children, individually. Not without reason does the Apology limit this right to children, in the Christian Church; not because the guide-post marking the way of the divine call to salvation is found in the circumstances that such children were born in the Christian Church, but because only in the case of such does the faith of

the community around them furnish assurance that *the baptized children can come to faith*. Exactly when, as we have seen, baptism in its effect is not limited to a definite moment of time, *can the subsequently arising faith* produce the effect, since even the adult could not always be certain about his faith at the moment of baptism." * * "In the tract on the Babylonish Captivity of the Church, Luther still makes reference to the faith of the sponsors, and also in the Larger Catechism he hesitantly intimates the same; and the justification of this view is found in the passage in the Apology, namely, that the Christian community and instruction furnish the security that the communication of salvation given in infant baptism does not remain isolated, and aims at awakening faith."

Dr. Carl Buchrucker, already quoted, in his *Grundlinien der Kirchlichen Katechetik*, reciting different opinions about infant baptism before and during the Reformation, says: "What passed over into the Confessions can be summed up in a few words. The Augustana teaches that 'children ought to be baptized, who thereby are presented to God and become acceptable to him.' The Apology declares that the baptism of young children is not in vain, but necessary and salutary. Of child-faith nothing is any where said. Only in the Larger Catechism Luther says: 'We bring the child with the mind and hope that it may believe, and we pray that God may give it faith. But we do not baptize for this reason, but only because God has enjoined it.' Of a spiritual understanding on the part of the baptized child, nothing is here said; and even Chemnitz, who rejected the view that children are without faith or are baptized on the faith of others, says: 'Baptism is the bath of regeneration and the renewing of the Holy Ghost, who is poured out upon the baptized children, in order that being justified they may be heirs of eternal life; and this is called the faith of infants.' " Dr. Buchrucker, after speaking of Martensen's discussion as a serviceable contribution toward the true solution of the subject, explains the views of *Von Hoffman* as basing the child's receptivity for baptismal grace on the grace by which its nature possesses life at all; or is indeed, despite sin, a living soul, and approves his statement:

"Baptism brings the child and the adult under that divine efficiency which is connected with the setting of the ego into the fellowship of the new Man Christ. In the child this efficiency manifests itself in proportion as the word of God comes to the child; in the adult in proportion as he comes to the word of God. For faith comes through the word. But both can alike set themselves in opposition to the word which is the self-witnessing of God the Redeemer, as the conscience is the self-witnessing of God the Creator." And Dr. Buchrucker adds: "Recently Polstorf has favored child-faith, and in order to maintain it has distinguished between conscious and unconscious faith, as Martensen did believe the substance of faith and faith itself. But in this distinction lies at once also the condemnation of the view. If the idea be that an antecedent motion exists in the slumbering soul of the child, then must this, as Thomasius declares, be designated by some other name than that which the Epistle to the Hebrews gives to that sure confidence of things hoped for, the proving of things not seen. It is just as possible that the Christian personal life follows reception into the congregation, and with it the beginning of the working of the Spirit of the glorified Christ, as it is possible that it precedes the same. For with that activity of the Spirit within the earthly nature of man with its tendency to personality, the new man is not yet created, and does not yet exist. But the person has, however, been taken up into the fellowship of the operation of that Spirit who now works in his nature against the evil in it, and prepares for the operation of God through the word," pp. 74, 75.

In another section Dr. Buchrucker puts it this way: "Through baptism the fellowship-relation of God to man has become active in the child. By virtue of baptism the child is placed in that relation. As a child of God the family carries it back to the bosom of the household. But now the *growing and developing child must be brought up so as to realize in himself the fellowship-relation of man to God, in order that he may come to the faith which approves and personally appropriates that antecedent relation of grace.* For the Church is the congregation of be-

lievers, not merely of the baptized. Only because the child grows up within the Christian family and the Church, where the conditions exist for such bringing-up in faith, dare it be baptized in infancy," p. 75.

These extended quotations are here introduced on this subject to show three things. *First*, that while the essential confessional faith of the Lutheran Church on baptism, has been steadily maintained, viz., that "Children are to be baptized, who by baptism, being offered to God, are received into God's favor," and that this "favor" or baptismal "grace" is to come to its true manifestation in personal faith and the regenerate life, the theological setting of this faith of our Church, the theoretical view or explanation, has been and continues to be variously presented. *Secondly*, with respect to the blessing conferred by baptism upon unconscious infants, and until they reach years of personal activity, by which they are at once true subjects of the Saviour's kingdom as well as members of his Church and sealed under the saving grace of the Holy Ghost, the theology of our Church has felt an increasing difficulty and hesitation in calling this blessing or divine gift "faith," in view of the fact that to do so utterly empties the conception of faith of the very elements or factors which that theology declares essential to the very existence of personal faith. And *thirdly*, in view of this difficulty, in consequence of which this so-called "unconscious child-faith" has remained outside of confessional requirement, and our theologians are largely coming to dissent from the propriety of the use of the term for the reality in the case even *after* baptism, it becomes the more evident how mistaken this Manual is in implying that our Lutheran Church holds such unconscious faith already as a *pre-supposition* for baptism—that "they believe," even before the use or application of the means of grace at all.

It is pleasant to be able to recognize and record that the Manual does, over against some late manifestations against the truth, clearly and unqualifiedly maintain the Lutheran and Protestant teaching that "*the word of God is the chief means of grace*," p. 23. This is repeated with emphasis: "The word in the Lutheran Church is the supreme and all-sufficient spiritual agent."

"All Lutherans attach all efficacy of the sacrament to the word of God." "It is therefore the staple of Lutheran preaching and the centre of every Lutheran service." "The preaching forms the central element of the service." Though the term "agent" is hardly consistent with exact Lutheran terminology in referring to "means," yet we take great pleasure in calling attention to this positive and unmistakable representation of the true Lutheran teaching on this important point, especially in view of a recent readiness of some among us to reduce the word from its chief place in the service and as a means of grace. The notion characteristic of a recent abnormal and temporary development in Germany, from which some waves were coming to us in liturgical literature, that there is a greater means of grace than the word and a higher summit in which worship should centre and to which its order should be adjusted, has been, indeed, too clearly at war with various fundamental principles of Lutheran theology to attain wide or permanent reception. But the position of the Manual is gratifying as an indication, all circumstances considered, that the error is not to take root among us.

In the chapter on "Lutherans and the Church," however, among many excellent things, there is at least one statement in which the Lutheran Church will not be able to recognize its true or standard teaching: "To the Church, through the ministerial office, pertains the *power of the Keys*," p. 118. The representation that the keys belong to the Church only *mediately*, *i. e.* "through the ministerial office," must have been written in a moment of great forgetfulness. Luther's emphatic views as expressed in the Address to the German Nobility are well known. And the Smalcald Articles express not only the view of the Lutheran theologians that set them forth, but the teaching that has been prevailingly characteristic of Lutheran theology, when they say: "Just as the promise of the gospel belongs certainly and immediately to the whole Church, so the keys belong *immediately* to the whole Church." The Latin copy says: "He [Christ] ascribes the keys to the Church *principally and immediately* (*principaliter et immediate*"). The Church, indeed, *exercises* the power of the keys, at least in part, "through the ministerial

office," but the power belongs to it for such exercise. The difference between the two representations is a difference of great and far-reaching import—all the difference between the Lutheran view of the clergy as a *ministerium* and its opposite which puts it as an *imperium*, or a self-perpetuating class within or over the Church, holding immediately the right to rule the Church. The Manual's statement faces to the hierarchical theory, and tends to hierarchical practice. The view has found but little place in our Church. The "New Lutherans" of a recent period in Germany were somewhat enamored with it. Rev. Grabau and his followers who constitute the small Buffalo Synod incline to it in this country.

It is only fair, however, to admit that the Manual's teaching is not altogether wrong on this point. For its teaching is not altogether on this page. Some is added on another page, 120. And here it has a different voice and declares: "the power of the keys is rooted in the congregation. For the sake of order it simply delegates its rights to some fellow-member that he may officiate for all." It is not for us to attempt to harmonize the two representations. Perhaps there may be a harmony, too deep for us. Perhaps it may be but another illustration of the fact that a book or a person may be on both sides of a question.

There are other statements in the Manual that call for criticism. But this article has already become so much longer than at first intended, that further particulars must be left unnoticed. Notice, however, needs yet to be made of some general characteristics of the work which many persons will rightly feel to be undesirable in such a handbook. One is the very great stress everywhere placed upon externals. It is marked by high zeal for these. The principle of the comparative importance of things, while in a measure admitted, is not fairly observed and carried out. It seems sometimes to be lost sight of. The law of proportion almost disappears in the monotonous rigor with which widely different things, in the minutiae of ecclesiastical affairs, are demanded. Adiaphora cease to be adiaphora and become necessary. Externals are continually emphasized. The

outward organization and order of the Church, ancient usages, venerable forms and rites, times and seasons, ecclesiastical days and year, are exalted and insisted on until Lutheranism is made to appear to consist in a certain integrated and fixed ritual and routine almost as much or as essentially as in its system of evangelical doctrine. This characteristic is illustrated in the stress laid on particular and uniform services, observance of the whole church *pericope*, including its days of the Apostles, Martyrs and All Saints, the use of altars, crosses, candles, clerical robes, colors for marking the different seasons of the Church-Year, the symbolism and decorations of art, etc. The freedom which our Church has asserted with respect to *adiaphora*, seems, under the perpetual insistence, to dissolve into freedom only to *conform*, or be held as breaking with genuine Lutheranism. The Manual seems to be largely constructed, and many parts distinctly written, as a plea for, and guide into, the fullest type of external service and uniform usage found in the history of our Church. This feature of the book may be, to many, a recommendation. But to many others, who are most appreciative of the Lutheran theology and who love our Church's conservative liturgical principles, but who are less extreme in their tendencies with respect to externals and fixed uniformity, this feature will not be satisfactory or commendatory. They do not believe that the most Christ-like spiritual life and the best power of the Church are to be reached through such exaltation of outward forms and routine observances.

And this suggests another feature of this Manual. It stands for a special type in present contention. It represents not what the Lutheran Church in this country *is*, in ecclesiastical practice and usage and spirit, but what the author would like to see it and hopes it may become. Many of the pages of the book read like campaign missives for bringing our Church in America to the proposed ideal. We do not believe that it is going to respond very promptly or fully to the offered training. As the Manual has shown itself to be so variously at fault and unreliable in its attempt to set forth the doctrinal teachings and the grounds of them, both of the Lutheran Church and of other

Churches, it will hardly be accepted as entitled, without questioning, to mould the development of its external order and practice after the exaggerated ideal it presents.

ARTICLE V.

WHAT CONSTITUTES TRUE CHRISTIAN WORSHIP.

By REV. E. S. JOHNSTON, A. M.

Question: What constitutes true Christian worship?

Answer: The mingling of solemn confession, humble prayer, and sacred song, with devout preaching and hearing of the word, and the proper administration of the sacraments constitute true Christian worship.

Man is a worshipping being. He is so constituted that he must and will worship something. He is as much a worshipping being as he is a breathing and an eating being. He is not therefore, opposed to worship. The conviction of its importance is deeply engraved upon his soul. But it must be a worship suited to his proud and corrupt nature. Of his worship, like his religion, man himself is the centre. What he has done, is doing or expects to do forms the chief ground of his hope that his worship is acceptable to God. But of true worship, as of true religion, Christ is the centre. And it is what he has done and is doing that forms the ground of the only worship that God will recognize as true.

No worship can be acceptable to God that is not presented through Jesus Christ. The principle upon which God has acted ever since man became a sinner is that "without the shedding of blood, there can be no remission of sins." And if a man's sins are not forgiven, how can he make acceptable approaches to a holy God? We are told that "Abel offered of the firstlings of his flock, a lamb." And no doubt, as the blood flowed forth, and as he gazed upon its dying struggles he looked forward, by faith, to the Lamb of God dying on Calvary. Cain also made some attempts to approach Jehovah, but, as the idea

of an atonement was not recognized by him, his worship was a failure. The blood-stained altar formed the meeting place between God and his sinful creatures. And, therefore, we are told that Abel offered a more excellent sacrifice than Cain, and was accepted of the Father. Indeed no one has ever worshiped God acceptably in any other way than through the shed blood of the Redeemer, and no one can ever worship him acceptably in any other way.* And therefore, Christ says so emphatically, "No man cometh to the Father but by me." Faith then is needful to true Christian worship, and the first act of that faith must be a personal faith in Christ's atoning work. All faith that does not begin with this cannot please God.

Of course, there must be faith in the being of God. For, those who come to him must believe that he is. It is impossible to kindle the soul and pour it forth toward a shadow, toward anything that stands in doubt in our conviction. There must be faith, too, in the inspiration of the Scriptures, and in the faithfulness of the promises, but if there is not at the foundation a saving faith in Christ, it is no better than the faith of devils. "Thou believest there is one God, thou doest well; the devils also believe and tremble." When we speak, therefore, of faith as essential to true Christian worship, let it be understood that the ground-work of that faith is trust in the atonement of Jesus.

Is it proper, therefore, to tell an unbeliever to worship God? It is right to call upon men to do whatever it is their duty to do. We regard it as right to call upon them to believe in the Lord Jesus, and why not to worship him, as the one act implies the other? No man can worship aright, who does not believe in Jesus, and no man can believe in Jesus, but he will at once exclaim with Thomas, "My Lord and my God." When we call upon unbelievers to worship, we must, at the same time, be careful to point out to them the medium through which their worship can be accepted. Else we run the fearful peril of teaching them to make a saviour of their worship, and rest their hopes on a falsehood. With all our care, it is to be feared that many will still regard worship in the light of a mere duty to be per-

formed, the performance of which in some way recommends us to God. They look upon it as conferring some favor upon God rather than as an infinite and gracious, a precious and blood-bought privilege, which God confers upon us for Jesus' sake. They think of it as something that is to please God, instead of regarding it as a wonderful condescension for God to listen to such guilty creatures at all. Like every other privilege and blessing this is ours only as the purchase of Christ sufferings and death.

True Christian worship, then, is an institution of God himself. It has been made possible for us by the sacrifice of Jesus Christ on the cross. And in it the Holy Spirit helpeth our infirmities—so that with humble reverence and childlike confidence we may draw nigh to our Heavenly Father. What, then, could be more appropriate than to begin this worship with the formula? “In the name of the Father, and of the Son, and of the Holy Ghost.” And then for each worshiper to recognize it, and make it his own by saying, “*Amen.*” I cannot conceive of any way more impressive, by which we could proclaim, by whose authority we do these solemn things, to whose honor they are all intended, and on whose grace we rely for all needed help? And it is Scriptural too, for we are told: “Whatsoever ye do in word or deed, do all in the name of the Lord Jesus.”

Repentance is the very first work of grace wrought in the soul of the sinner who comes to Christ. It is that stage in the Christian's experience, without which the subsequent stages of faith, righteousness, joy and peace could not be. Godly sorrow is an exercise of the Christian mind, which is presented in the word not only, as holding an essential and important place in the work of grace, but also as a posture of soul in which God takes great delight. “Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” “For all these things hath my hand made, and all these things have been, saith the Lord; but to this man will I look even to him that is of a poor and con-

trite spirit, and trembleth at my word." Now as there can be no religion acceptable to God without repentance, so there can be no acceptable Christian worship without an acknowledgment of our unworthiness and guilt, and an earnest seeking of forgiveness through him who is "exalted a Prince and a Saviour to give repentance to Israel and the forgiveness of sins." Solemn confession, therefore, must be included in true Christian worship. It is not enough that we simply assume that we are sinners, but we must confess that we are sinners, and declare that we rest our hope of salvation alone on the finished work of Christ. "The sacrifices of God are a broken spirit, a broken and a contrite heart, O God, Thou wilt not despise."

Prayer, too, is a prime part of true Christian worship. The sanctuary, therefore, is appropriately called the house of prayer. In Isaiah God says, "I will make them joyful in my house of prayer." And again, "My house shall be called a house of prayer for all people." Prayer is conversation with God. It is talking with God face to face. It is pouring out the desires of the soul into God's ear. It is not idle and foolish loquacity, frothy eloquence and affected language, outward vehemency and boldness of speech, natural fervency and an acquired fluency of expression, but it is the offering up to God of our desires for blessings. We know we must have blessings, none but he can give, and which we believe he is willing to give for Jesus' sake. What a wonderful privilege is this! Wonderful as a medium by which the finite creature, with every want and infirmity, with every sin and sorrow, can betake himself to the bosom of the Infinite Father. Wonderful in the value of the blessings it procures. It sweetens solitude, calms the perturbed spirit, weakens the power of sin, nourishes the desire for holiness and transports the soul into the presence of God. In a word, it is the medium of communication between God and man! This part of Christian worship is such a solemn act, it brings us so near to God, it is so intimately connected with our spiritual life, it occupies such a large place in the teaching of the Bible that it becomes a most important question, Can it be safely left to

the haphazards of the moment, and to the option of the individual will of each leader at the time; or whether it shall be regulated and directed according to the best judgment of the whole Church?

Another very appropriate part of true Christian worship is *Sacred Song*. They sing in heaven. It is the leading characteristic of both the enjoyments and engagements of that holy place. There the harpers are continually rolling from their golden harps anthems of praise. Dr. Erskine represents the inhabitants of heaven as contending with each other, as to who is most indebted to the divine mercy and who owes to that mercy the loudest praise. After an unsuccessful attempt to settle the question, they give place to a treaty and an alliance.

“What! will no rival singer yield
He has a match upon the field?
Cease, then, and let us all agree
To praise upon the highest key.

Then jointly all the harpers round
In mind unite with solemn sound,
And strokes upon the highest string
Make all the heavenly arches ring.

It is liturgical singing too. For a voice like the sound of many waters proclaims: “Fear GOD, and give glory to him, and worship him that made heaven and earth, and the sea and fountains of waters!” And the whole glorified host sing aloud responsively, “All honor and praise and thanksgiving and power unto him that sitteth on the throne and unto the Lamb.” We should, therefore, begin now to prepare ourselves for that blessed service to which we are destined. In the Church here we are to be practicing, that we may take part in the singing when we stand among the choir in Zion and before God. Great care should be taken in the ministrations of the Church, to enjoin the duty, to cultivate the spirit, to form the habit, and to encourage the practice of singing. And the synods should make the most ample provisions for this part of religious service. The organ is now an almost universal accompaniment in the singing of God’s praise. Why not also the cornet, the harp, and all stringed

instruments? Wherein can any one see the necessity of giving all that is good in such things to the world and the devil.

True Christian worship consists of two distinct elements, the *sacrificial* and the *sacramental*. The *sacrificial* part includes every service which is offered to God by his redeemed people, in gratitude and praise for salvation and all other blessings. It embraces those parts of Christian worship, which I have already enumerated, viz., confession, prayer and singing, and indeed, in a wider sense, the entire Christian life of the believer. The *sacramental* part includes those acts of worship in which God bestows upon us the blessings which he has promised in connection with such services. It embraces the word of God and the sacraments. These are not offerings which we lay before God but ordinances in which God bestows upon us, himself and all the gifts of his grace. God is present in the congregations of his people receiving their offerings, and communing with them, through his divine word and sacraments, as Christ has said: "For where two or three are gathered together in my name, there am I in the midst of them." These two things, therefore, are the first and most essential part of true Christian worship. They are absolutely necessary. They dare not be omitted. For only through their use is the active presence of the Lord made manifest. Luther held that there can be no divine worship held in which at least one of these two is not found. "If" says he, "God's word is not preached, it is better that we neither sing, read, nor even assemble ourselves." We must ever bear in mind the great difference there is between the ceremonies of worship which men have prescribed, and the word of God, which alone bringeth salvation, and the holy sacraments. These have been lifted into the first place by the blessed Lord himself, that by the preaching of the one, and the administration of the others, he might gather out of the midst of the world a people fitted for his service in the manifold activities of the Christian life.

Now in this Christian worship, all should take a part, not as a task and a burden, but as a privilege and a pleasure. And yet this is just what many do not do. As in the days of the

apostle, "the manner of some is to forsake the assembling of themselves together." They feel no interest in it. They have their doubts about the necessity and the propriety of it. They are dissatisfied with some of the worshipers or with the mode of conducting the service. Such a course, from whatever cause, is moral suicide. It is soul murder. It is putting the kingdom of God far from them, and judging themselves unworthy of eternal life. To all such the awful threatening recorded in the Proverbs, is fearfully applicable: "Because I have called and ye refused, I have stretched out my hand and no man regarded, I will laugh at your calamity and mock when your fear cometh." Let no man, therefore, under any pretence whatever, fail to meet with those who love the worship of God.

But many who attend public worship manifest but little interest in the service. They take no part in the singing. They are listless during the reading of God's word. Their thoughts are roving and wandering, and their affections are running out toward earthly things during the prayer. And they go to sleep during the sermon. Many bring with them all the work of the week, and all their plans for business and for pleasure. Their bodies are in the sanctuary, but their hearts are in their offices and shops. They make bargains and compute their chances of gain during the prayer; they buy and sell their produce and their wares all through the sermon; and go home with new plans for Monday's toil and traffic.

To remedy this evil, a proper reverence for the house of God would do much. Men should be taught that there is a peculiar sanctity in the church, that it has sacred claims upon their reverence. It has been consecrated as a place of adoration and homage to God. From its altar goes up to him the heart's tribute of homage, and from its choir the tongue's song of praise while in its pulpit stands the ambassador of God, who by divine authority, develops the doctrines of the Gospel; explains and inculcates its duties; and, in Christ's stead, urges men to become reconciled to God. In it God's name is recorded and there he has promised to dwell. "The Lord is in his holy temple, let all the earth keep *silence* before him." Especially should

parents see that their children early acquire a habitual reverence for the house of God. Such a habit will prove to them a great blessing in helping them to worship him acceptably whom all heaven delights to adore.

But I apprehend that this evil will not be fully overcome till the Church has so ordered her service, that every worshiper shall take a part orally in it. All should unite in the confession. The Scriptures should be read alternately by the pastor and the people. All should take part in the singing, as well as listen with the greatest attention to the words of eternal life. Then, indeed, will our worship be the true worship of a Christian people.

ARTICLE VI.

DESCENSUS AD INFEROS.

By REV. M. G. BOYER, A. M.

The descent of Christ into hell is a subject that has been discussed all along down the Christian ages—even before it took its place in the Apostles' Creed. Justin Martyr, Cyril of Jerusalem, Tertullian, Irenaeus, Origen, Epiphanius, Athanasius and others discuss this subject in their writings. Gerhard says (in his *Loci*, vol. 6, p. 79), "This doctrine that Christ descended into hell was generally received among the ancients of the first three centuries and it was distinguished from his death and burial." Article after article, and book after book have appeared on this subject. The views and opinions entertained and advocated are many and of every shade of belief.

The Reformers came into possession of it by inheritance. They did not think of striking it out of the venerable Apostles' Creed, but set themselves to work to explain it in the light of the Holy Scriptures. Finding it taught in the Bible and in perfect harmony with Christ's redemptive work, they placed it in their confessions and forms of worship. Wesley was the first who had the aduacity, in formulating a creed, to leave it out. It took its origin in the Arian Creeds of Ariminum and Sirmium, (359). It made its first appearance in the creed of the orthodox

Church at Aquileia in 390, but did not become general in the Church until the close of the eighth century. It matters little what he understood by this clause of the creed, who formulated it, what the Church previous to the Reformation or even what the Reformers believed concerning it: the great question is—is it true? Is it taught in the Holy Scriptures? If the Reformers had found it contrary to the teachings of the Bible they would have renounced it as they did other false doctrines they found in the Church. If we at the present day should find it unscriptural, no difference how highly it has been prized in the Church of the past, it would be our duty to strike it from our confessions and forms of worship. It is a practical subject with us. We have more to do with it than any other denomination. We have it in our catechisms, in our confession and in our forms of public worship. Every Lord's day it is repeated in some of our churches and Sunday-schools. It is important that we have the truth, for God is not honored neither are we profited by attributing to him that which he did not do.

There are four principal interpretations given to this clause of the creed by Protestants, all of which express some truths concerning Christ and his work but some of these views are certainly not expressed by the language—he descended into hell.

1. The language is figurative and means the terrible sufferings of Christ upon the cross. This view has for its basis, Ps. 18 : 5, "The sorrows of hell compassed me about; the snares of death prevented me." This seems to be the Reformed view as set forth in the Heidelberg Catechism, the 44th question, "Why is it added, he descended into hell? Ans.—That in my greatest temptation I may be assured that Christ my Lord has, by his inexpressible anguish, pain and terrors which he suffered in his soul on the cross, and before, redeemed me from the anguish and torment of hell." If this is the correct interpretation then it should read, suffered under Pontius Pilate, was crucified, dead, he descended into hell and was buried; the third day he rose from the dead; or better still—suffered under Pontius Pilate, he descended into hell and was buried, the third day he rose from the dead. This would give the clause the proper set-

ting in the creed, but would be still very unfortunate language to express this view. If this is what it means, it adds nothing to the creed, but should be stricken out as a tautology.

2. It means his burial and continuance in a state of death for three days. This seems to be the Presbyterian view as taught in the Westminster Catechism, question 50. Christ's humiliation after death consisted in being buried and continuing in the state of the dead and under the power of death till the third day, which hath been otherwise expressed in these words, he descended into hell. This view does not go beyond the sepulchre but keeps the body in view. Dr. Hodge says in his Systematic Theology, "that this is the correct view." That Christ was buried and continued in the state of death until the third day is historically correct, but that he descended into hell correctly expresses these facts is the question in dispute. He was dead, buried and rose again the third day, expresses clearly all that is contained in this interpretation and to add he descended into hell only makes a tautology and a confusion and ought to be stricken from the creed.

3. His soul went into the place of departed spirits. This view has for its basis, Acts 2 : 27 : "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." It is the form in the American Book of Common Prayer, and is therefore the form authorized by the Protestant Episcopal Church of America. It is akin to the form used in the morning service of the order of Public Worship in our own Church. This interpretation loses sight of the body and follows the soul of Christ into the realm of the spiritual. But it determines nothing with reference to what part of that world he went—whether to paradise or to gehenna, or first to the one and then to the other place, or how he was employed while there. It is intended to be indefinite. All orthodox Christians believe that while Christ's body lay in death his soul was in the world of spirits, but this does not express the idea of his descent to hell. The proof-text of this view if properly interpreted does not teach this doctrine. Thou wilt not leave my soul (me) in hell, (the grave) neither wilt thou suffer thine holy one to see corruption.

This passage simply teaches that he will not be left in the sepulchre until corruption takes place.

4. After Christ's body had been quickened into life and reunited to his soul and divine nature and before manifesting himself to his disciples, he went in his entire person to the prison-house of the spirit-world and proclaimed that all the promises made to Noah and the prophets concerning a coming Messiah were all fulfilled, that man's redemption was complete, and made it plain that he was victor over death, the grave, Satan and all the powers of darkness. This was not the original meaning attached to this clause of the creed, neither was it taught by the Church before the Reformation. They believed that the Scriptures do teach that Christ descended into hell, but failed to grasp the time, manner and object of his descent. It was the work of Lutheran theologians to rid this doctrine of the errors that had fastened on it and to set it forth in the light of the Holy Scriptures. This is called the Lutheran view, but it has never been made confessional. You can be an accredited Lutheran without holding to this view; but it is called Lutheran because it is authorized by the symbols and taught by our greatest theologians, by Gerhard, Calovius, Lyserus, Hutter, Quenstedt, Hollazius, Baier, and many others.

The Formula of Concord says, "We believe that the whole person, God and man after burial descended into hell, overthrew the powers of hell and took away from the devil all power and strength." The proof-text of this view is 1 Pet. 3. 18-20. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh but quickened by the spirit: By which also he went and preached unto the spirits in prison, which sometime were disobedient when the longsuffering of God waited in the days of Noah, while the ark was a preparing."

Whilst this is the only passage that teaches this doctrine there are others that throw light upon it and confirm this interpretation. The object of the apostle in writing this passage was not to teach the descensus, but it comes in incidentally. His object is to encourage Christians to endure suffering. He assures them

that it will result in blessings to them as it did to Christ. The first blessed result of Christ's sufferings is seen in the difference between the body in which he was put to death and the one in which he was made alive.

Being put to death in the flesh. The datives *σαρκί* and *πνεύματι* are put in antithesis and are the instrumental datives. If the one is rendered "in the flesh" the other must be "in the spirit." To translate the one 'in' and the other 'by' is a plain violation of the law of language. This is done in the authorized version, but in the revised this law is observed and it is rendered in the flesh and in the spirit. It was only in respect to the bodily organization that Christ could be put to death. The word was made flesh that he might become subject to death, so it was not his soul or spiritual nature that was put to death, but his fleshly organization. But that which was put to death came to life again—it was quickened into the spiritual—it came out on the spiritual side—a spiritual and glorious body. Look at the body that was put to death, a weak, suffering and mortal body. Look at this body quickened again into life—it is an immortal, spiritual and glorious body. This is the fruit of Christ's suffering. Let this arm you with the same mind that was in Christ Jesus, for if you are called upon to endure a martyr's death you shall receive in exchange, for this poor frail tabernacle of flesh, a glorious resurrection body, spiritual and immortal.

Another benefit of Christ's sufferings was his complete victory over all his enemies. In which (resurrection body) he went and preached to the spirits in prison. *Ἐν ᾧ* refers to that which resulted from the being quickened in the spirit and not the Holy Spirit.

The participle *πορευθεὶς* involves a personal mission on the part of Christ, and not one of proxy or delegation. It was the Eternal Son of God who became flesh—suffered the just for the unjust—was put to death in the flesh but quickened in the spirit. He it was who did the preaching.

Noah lived over two thousand years before Christ Jesus came into being. He was from all eternity the Son of God, but was

not Jesus Christ the son of man until he was made flesh. Noah may have preached to his generation through the spirit of God or the Holy Spirit—but he is not Jesus Christ. To say that Christ preached thousands of years before he came into being, is an absurdity. During his public ministry on earth he preached to men in the flesh, but having laid down his life, he took it up again in a spirit way, and on the side of the spiritual, and went and preached to the spirits in prison. Inasmuch as the preaching was to men in a different realm and in a different state and condition, it might be supposed that it was different from what he preached in this world and from what he authorized his Church to preach. The word used to express the preaching indicates this. If it were the gospel he preached then Peter would have used *εὐηγγελίσατο*, but he employs the word *ἐκήρυξεν*, which “means to herald forth or make proclamation of something without determining what,” and when the offer of salvation is to be made then the words *τὸ εὐαγγέλιον* are used in connection with it as in Mark 16 : 15 ; 13 : 10. It is frequently used when there is no idea of offering salvation as in Mark 1 : 45 ; 7 : 36 ; Luke 8 : 39 ; 12 : 3 ; Rom. 2 : 21.

To whom did he preach? To the spirits in prison—not to men in the flesh. When they were in the flesh at the time of Noah they were disobedient, and for their disobedience they were in prison. The word *ποτέ* limits *ἀπειθήσασιν*. It separates between the time of preaching and that of disobedience, carrying the disobedience back to the time of Noah, while the ark was being built. The place to which Christ went and in which he preached was a prison. It does not matter how we render the words Sheol, Hades, Gehenna and Tartarus, so far as the descensus is concerned, it does not depend on these words but on the word *φυλακή*. It means a place of actual confinement—the prison-house of the spirit-world. Christ’s visit to this place as victor, his manifesting himself alive to his disciples, his ascension and session at the right hand of God, are all in turn mentioned as fruits of Christ’s suffering in the flesh, and as encouragements to suffering Christians.

We may suppose the preaching was done to the entire in-

habitants of the prison. Those who lived in the time of Noah are mentioned as being the best known and the most wicked of any age in the history of the world, there being only eight righteous persons out of the entire inhabitants of the earth, and for their wickedness went down in a flood of waters. A part is put for the whole.

That this is the correct theory will be further evident when we take into consideration,

1. That there is nothing connected with the descent into hell, as explained by the Lutheran theory, that is repulsive or can in any way result in evil. There are some who hate this doctrine. They ransack history and twist Scripture to prove that Christ did not descend to hell at all. Their opposition arises principally from a desire to take away the foundation of a future or second probation. It is supposed that Christ went there to preach the Gospel and offer salvation to the inhabitants of that lower world. But this is a mistake. Christ went rather as a representative of the law than of the Gospel.

2. That this doctrine is in perfect accord with the teachings of Scripture. There is not a passage in the Bible that condemns it. But the Greek text of 1 Peter 3 : 18-20, demands this interpretation. No other is satisfactory. The authorized version seems to have been translated by men who believed that Christ preached through the agency of the Holy Spirit, and through Noah too to the Antediluvians, while the ark was being built, and translated this passage so as to teach that doctrine, writing the word spirit with a capital letter, to indicate that it refers to the Holy Spirit, but the revisers have translated it correctly as follows: "Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but quickened in the spirit; in which also he went and preached unto the spirits in prison, which aforetime were disobedient when the longsuffering of God waited in the days of Noah while the ark was a preparing," and

3. That Christ's work as redeemer would naturally lead him to descend into hell. He found us in the kingdom of Satan utterly helpless. In order to rescue us Satan's power must be

broken, and the doors of his kingdom opened. In doing this, Satan contested every foot of ground. He tried to destroy Christ at the time of his birth—he attempted to win him over to his side through temptation in the wilderness—he sought to counteract his influence in his public ministry by stirring up opposition in every way possible—he made a desperate assault upon him in the Garden of Gethsemane and succeeded in having him condemned and crucified. Satan seems to have gained a complete victory. What must have been the demonstrations in hell when Christ expired in terrible agony on the cross. We may suppose he published the news with its consequences throughout hell and used it for the furthering his interests. When Christ turns this defeat into a grand victory by taking up his life again—is it not natural to suppose that he would follow up this victory—go into Satan's kingdom—enter into his very citadel of power, complete the conquest and make known the truth? The inhabitants of the prison could then see how badly they have been duped and deceived by Satan and that God is true and righteous altogether.

4. That Christ's descent into hell is in perfect keeping with the Lutheran system of theology.

There is connected with the system the idea of victory and triumph. We were under the dominion and power of Satan. Christ the God-man undertook our redemption. "He led captivity captive."

We were the captives and that we might be free, Christ led Satan the captor captive that he might give gifts unto us. Having spoiled principalities and powers he made a show of them openly triumphing over them. These principalities and powers are acknowledged to be Satan and his angels. When was this done if not in his descent into hell? Luther at first wavered with reference to the interpretation of the descent into hell but finally settled down in the idea that it was a triumph over Satan and hell.

This has been the general trend of Lutheran theologians. Take this doctrine from our system and you rob it of its com-

pleteness and some of its richness and leave this passage in first Peter without a satisfactory explanation.

This doctrine is not a mere speculation but it is firmly grounded in God's word. It inspires hope and courage to the intelligent Christian, and should have a place in our confessions and in our forms of public worship.

ARTICLE VII.

CHARACTER AND DEMOCRACY.

By REV. EDWIN HEYL DELK.

The thoughtful world has agreed upon two fundamental articles in our science of man. First, that man has come to his present physical and psychic supremacy by a process of evolution. Second, that the whole political world is moving in the direction of democratic forms of government. Man is the final goal of creation. Democracy is the final expression of civil representation and authority. These beliefs are questioned by some, but all students of life and history, tell us this is the verdict of the world movement. The highest thing in man is character. The ultimate form of government is democracy, *i. e.* self-government by all the members of the state. The place then of character in a democracy becomes a very vital problem to both moralist, patriot, and statesman.

The great mass of misunderstandings, in argument, arise because of failure to explain terms. May I state my understanding of the words character and democracy?

Since the Nazarene came, the moral qualities which go to make up character have been increased, and in some sense, the whole conception remodeled. To Roman courage, patriotism and endurance has been added gentleness, purity and forgiveness. Truth, patience, benevolence have taken on larger meanings since the coming of the Christ. He has become the perpetual standard of character. With John Stuart Mill, we say, "Religion cannot be said to have made a bad choice in pitching

on this man as the ideal representative and guide of humanity." Honesty must be married to sympathy, bravery to love, sobriety to purity, patriotism to faith, before we dub an individual with the grand title—a man of character.

As regards the term democracy, we would not restrict the system intended to a government dependent upon the direct vote of the people, or, to the method of the modern referendum. A constitutional monarchy, such as England, a republic like France, a confederacy such as the Swiss Cantons, all partake of the democratic quality. All we ask for is that all the people, men and women, at all times, shall have the right and opportunity to voice their wishes in the form of law. We do not look upon democracy, in itself, as being a divine form of government. Lowell has put my meaning so tersely that I cannot refrain from quoting lines written to Joel Benton in 1876. "Democracy is, after all, nothing more than an experiment like another, and I know only one way of judging it—by its results. Democracy in itself is no more sacred than monarchy. It is *man* who is sacred, it is his duties and opportunities, not his rights, that now days need reinforcement. It is honor, justice, culture that make liberty invaluable, else worse than worthless, if it mean only to be base and brutal. * * And as long as I live I will be no writer of birthday odes to King Demos any more than I would to King Log, nor shall I think *our* cant any more sacred than any other. Let us all work together (and the task will need us all) to make democracy possible. It certainly is no invention to go of itself any more than the perpetual motion." Despite all the crudities, blunders and dishonesties of our land, I still am a firm believer in democracy as the surest, truest and best now, and shall I not add, the only form of government possible for civilized nations before another fifty years have passed away.

I have no quarrel with the past. I am a half believer in the cynicism—"every people has the government it deserves." The barbarism of savagery necessitated a pitiless chief. The stolidity of Orientalism makes possible the divine autocracy of emperors and czars. The social inflammability of the Latin races, demanded vigorous kingships. The individual bravery and self-control of

the Saxons, made possible a constitutional monarchy. The aristocracy of England still has it uses in the social training of her people. After all, a people is but the attempt of many to rise to the completer life of one. Democracy is a kind of religion with us because it is, in its ideal form, only possible where individuals have first attained unto self-government. America is the country of man. America *is* man: and if liberty is not to live here, it is forever lost to man and history, and freedom is to be no more. Certainly the ideal government is one "of the people, by the people and for the people."

In giving character the supreme place in the preservation and development of democracy I would not for one moment ignore or belittle the place and force of commerce, science and the arts in a nation's progress. Myriad-eyed science, weighing, testing, hurtling trains, and commanding nature's forces; commerce with her exchanges and tropic products; the arts touching with sculptural finger the rude stone into refining loveliness; the jurist digesting books of ancient precedent; all contribute to advance and glorify national life: but the eternal basis of social stability and advancement is character. Amiel writes in his impressive journal—"Society rests upon conscience, and not upon science. Civilization is first and foremost a moral thing. Without honesty, without respect for law, without the worship of duty, without the love of one's neighbor—in a word, without virtue—the whole is menaced and falls into decay; and neither letters nor art, neither luxury nor industry, neither rhetoric, nor the policeman, nor the custom-house officer can maintain erect and whole an edifice of which the foundations are unsound." As Herbert Spencer puts it—"There is no political alchemy by which you can get golden conduct out of leaden instincts."

In the face of all this concurrent testimony, I will try to jot down some of the salient points in this relation between character and democracy and offer as a first consideration the fact, that in a democracy, far more than in any other form of government, *the laws are the product of the people*. However comprehensive and efficient may have been the "Justinian Code," however wise and beneficent "The Code Napoleon," however pater-

nal and liberal may have been the statutes of any absolute monarch, the political impress of the people was but indirect in their formation. True, there never was anything like what is popularly known as absolute authority centralized in one man. It has been a divided sovereignty, even when most loudly the divine rights of kings have been proclaimed. The people have always been influential in the determination of leadership and law, but never has the mass of humanity played such a part in the direct selection of men and measures as in our own land. Public opinion in a democracy is the dominant law-making force. As Walter Besant says—"The people have all the power there is." The moral tone of legislation will not rise above the average morality of the people. To imagine that a cultured few can enact and enforce advanced reforms is one of the blunders of the moralist in politics. Much as we desire strong prohibitive laws against lotteries, the social vice, and the saloon ring, unless the average morality is sworn to back the executive officers of a commonwealth, it is worse than useless to effect such legislation. To tone up public character, to enlarge the scope of moral action in politics, to crystallize public sentiment in civil statutes is the work of every citizen in a democracy. Our laws are both a legacy and a point of departure. Lingering barbarisms and feudal privileges can only be purged from our common law by a concerted moral advance on the part of the whole people. As the moral tide rises, the effete and dangerous obstacles to justice and virtue will be carried along in the flood of public opinion and the new barriers of law will mark the path of a nobler civilization moving towards the ultimate goal—that kingdom of righteousness, joy and peace outlined by the Son of Man.

Character is an essential in democracy because *the observance of law demands the loyal coöperation of the people*. The execution of law in a despotism or Empire, is effected by a police power military in its inquisitorial search and compulsion. Espionage and vigorous magisterial examinations are possible only under a czardom. A democracy must depend finally upon the good-will and coöperation of the people, in bringing to trial the

law and its breaker. Public opinion is our chief executive. Every man, armed with an enlightened conscience, is a sworn officer for the execution of law. I am quite sure that the best reason for the acceptance of the referendum in our midst is not for the attainment of a truer expression of political opinion on the part of the public, but the joint responsibility entailed in the passage of a measure, will breed that spirit of interest and loyalty which is necessary for its observance and protection. It was this sustaining power of popular sympathy upon which Lincoln leaned so continuously. "I have been guided by events," was one of the maxims of his political creed. He was the people's surest, best leader because he was in step and in voice one of the moving throng that demanded the preservation of the union. He again and again waited for the people, then, when their voice became the roar as of many voices, he spoke the delayed word and the law was operative.

Again, *a sort of intellectual humility must mark the people in a democracy*, if the best men are to be acknowledged and seated as legislators. As time goes on, and the problems of life, political and social, grow in complexity, the task of bringing self-interest and the public weal into accord does not become easier, as multiplied failures abundantly attest. One of the reasons is, that, the democratic spirit, which justly maintains the equality of rights, is apt to unjustly ignore or resent the inequalities of talent and character which difference man from man. And only a hearty acknowledgment of these inequalities can yield the assured leadership and the loyal adhesion upon which social progress largely depends. The true strength of a democracy does not rest in the fact that Tom's, Dick's and Harry's opinions concerning tariff or coinage, or seal-fisheries are to find expression in law; but that the before mentioned Tom, Dick and Harry have modest sense enough to recognize and confide to capable men the duty of formulating a worthy measure for the adjustment of these technical problems in civics. At every street corner and factory yard, we find men not only ready to discuss but also to settle our great questions of national policy;

questions, which, can be solved only after the most careful and elaborate investigations have been made and related to the new conditions. Our best education is the education which is able to appreciate and follow the master in art and politics. Our individualism has run to riot and needs the tempering hand of modesty and humble loyalty. As Prof. Ely has said, instead of the French cry—"Liberty, Equality and Fraternity," we had better paste over our public doorways, "Authority, Inequality and Fraternity"—for the latter dictum is far nearer the absolute political truth than the impossible gloss from the revolutionary program.

Character is a prime requisite in a democracy because *national well-being and progress demand personal sacrifice*, and personal sacrifice is a distinctively moral trait. In a democracy, the people do not go to war because two kings quarrel but because the whole nation is assaulted. The soldiery are not hirelings but citizens. Our meagre standing army would be a parody of national defence, if there did not stand behind it sixty millions of patriotic hearts ready to offer wealth and life in defense of home and constitution. Not impressment but voluntary service was the glory of our civil contention. Our standing army is the nation. From nursery and school house, from factory and farm, from college and cottage, from city and country a million boys and men would leap to arms if again our imperiled nation called to battle.

In peace, as well as in war, it is personal sacrifice which gives health to the national life. The purification of society is no less an important and heroic task than the contest for political freedom. Such men as Lowell and Curtis, such women as Frances Willard and Mrs. Ballington Booth are our national creditors. Bryce, in his chapter on "The true faults of American democracy," says, "The fatalistic habit of mind perceptible among Americans needs to be corrected by the spectacle of courage and independence taking their own path and not looking to see where the mass is going." We must keep before the people the eternal distinction between demagogue and statesman. At the head of all advance movements in politics stand a few lonely,

heroic leaders but, after all, they find their surest and strongest echo in the voice of the common people. In the sciences, the philosopher leads; the rest of us take or trust what he tells us. The spiritual progress of mankind has followed the opposite course. Each forward step has been made first among the people, and the last converts have been among the learned. God pity that republic, in which, the rank and file of her citizenship are debased in morals. The Marquis De San Carlos, writing in the *North American Review* under the title, "A Parisienne," says of Parisian ladies—"Women of strict principles, who have not become nuns on leaving school, and who have the courage to withstand the current of youth and passion, lead after marriage, for the most part, lives of silent domestic martyrdom. Those who have rather loose morals, and they are perchance the greater number, seem to have a pretty good time of it, and spend their golden years "*trompant leurs maris*" with a vengeance, while they bring up their children with the greatest severity on a system of blind-fold ignorance. In fact, the cool way French women have of being immoral without giving up going to church on Sunday is a mystery." This is poor stuff out of which to build a republic based on democratic devotion. Napoleon's diagnosis of France's malady is still in point—"Better mothers" is still her crying need. Panama scandals will be a constant number in the French political program so long as virtue is divorced from patriotism. Men of character are the conscience of a community and without conscience national life is impossible.

There can be no adjustment of the economic ills, no peaceful advance in the coming rationalized socialism, without more of character in democratic government. The movement of the age is towards the larger and wider control of natural monopolies, both in the national and municipal life, by the state. Men may call it paternalism, or socialism or give the movement any other title of disrespect, but the truth remains that corporations and trusts organized for transportation, insurance, lighting and heating, the manufacture of common products of consumption need the strong judicial hand of the people's best wisdom to let and deny the enormous privileges granted by charter or franchise. Cer-

tainly and slowly the state will lay her hand upon what is now under the complete control of a body of selfish men. A rational socialism can be realized only by a purified and devoted Christian citizenship. The goal of history is the realization of the kingdom of God. That kingdom comes through love.

Character, in the aspect of faith, is essential in a democracy because, *without trust in man and trust in God democracy is a blank absurdity*. Universal suffrage is universal nonsense unless a man believes that, at base, the common people, though they blunder frequently, yet constantly desire to do the right thing in legislation. The heart of the people is sound, however wild their theories may be. Our constitution is based upon belief in man. Individual men may be unsound but the desire of the great body of our people is to do right. Our belief in man rests on our belief in the indwelling God. Slowly the divine reason power, truth, justice, purity and love is being incarnated in the race. It is because I believe that all men are possible "Sons of God," that my faith in democracy increases. "In Him we live and move and have our being." The larger our trust in God the richer will be the inflow of his perfect order and spirit. The only rational optimism is the faith bred of Christianity. To that faith the majority of our nation is pledged and in vision already see the fulfillment of the splendid prophecy—"The kingdoms of this world are to become the kingdoms of our Lord and of his Christ."

These are a few of the applications of character to democracy. However curtly and imperfectly I have presented the relations I am sure—"Our healing is not in the storm or in the whirlwind, it is not in monarchies, or aristocracies, or democracies, but will be revealed by the still small voice which speaks to the conscience and the heart, prompting us to a wider and wiser humanity." He, then, who makes character makes the state.

ARTICLE VIII.

THE CO-ORDINATION OF WORD AND SACRAMENT.

By REV. ADAM STUMP, A. M.

Theology, in common with all else that has life, is a growth. Unlike a temple hewn out of solid rock, we can never say of it, "There it stands, complete, finished, and subject to no change whatsoever." In substance, indeed, there dare be no change, except in quantity. The quality, however, always remains the same. We must never leave the old foundations. But in disposition of parts, in accretion by means of addition, in readjustment for greater harmony, in new emphasis of heretofore overlooked points—in these respects alterations may take place, even in the divine science. Anything that is so dependent upon language for articulation must be subject to vicissitude, even if it be only in phrases, terminology, or confessional diction. But this has reference only to the form, the external structure, not to the materials of the science. This is all we can mean by progressive theology.

The history of theology shows that a vital doctrine has sometimes been tacitly held by the entire Church, without dreaming that a controversy would ever be waged about it, until heresy aroused the slumbering combativeness of human nature. This was notably the case with reference to the divinity of Christ, which was the unchallenged faith of the Church for three hundred years before the Council of Nice, though as an article of the creed it existed in a kind of dormant state, until Arianism fully awoke it. A doctrine, therefore, may long have been a silently accepted tenet, before it became a subject for discussion or the article of a confession. Indeed so long as a question concerning it had not been raised, it were a premature waste of energy to rise as its champion. Why institute defense before attack is made? Why enter the lists before there are challengers?

Then, too, sometimes it require only a new phrase, or only a new interpretation of an old one, to cause a rush upon the armory of controversy. One may rest assured that, in theology, the gates of Janus will not yet be closed! If it be only for an intellectual tilt at logomachy, doughty knights shall not be wanting. But inasmuch as religion is the deepest science of man, plunging its plummets, like anchors, into the silent sea-depths of the soul, men will always be most profoundly moved by even a seeming onslaught upon their cherished beliefs. In olden times they would reinforce their arguments with swords. Hate often came to the help of logic. But nowadays we have grace enough to contend with milder means, in charity and forbearance. We seek truth, not victory.

The term coördination has not been frequent in theological discussion. In this respect it may be said to be an invention of the latter part of the nineteenth century. In astronomy, geometry, physiology and grammar, we have long been acquainted with it. It has thus far almost exclusively belonged to the nomenclature of the physical and mathematical sciences. But of late it has leapt into prominence through the famous trial of Dr. Briggs, who claimed the coördination of the Word, the Church, and the Reason. We believe the condemnation of his dictum to have been just. It savors of a dangerous rationalism. But the fact that the three entities above mentioned are not, in any proper sense, coördinates, does not make the term such a heretical one that no others may, without theological ostracism, be considered as such.

In all honesty and simplicity some of us have always thought of the word of God and the Sacraments as, in every legitimate sense, coördinate. We understood our teachers to hold them thus. Our reading led us to think so. Our practice confirmed the impression. We counted ourselves safe in this as Lutherans. But now we find this position denied us, and, though great libraries or leisure are not ready blessings, we want to say a few words in favor of our conviction. We will not, without very good reasons, give it up. We will surrender only after superior

force has battered down the citadel in which we have taken refuge.

We believe the coördination of the Word and the Sacraments to be a corollary of our Lutheran confession. We claim that it is an immediate consequence of our demonstrated doctrine on this subject. The facts in the case warrant something stronger than an hypothesis, at the least. We do not suppose, but affirm.

Argument does not, as many think, begin with the syllogism, but with the definition. So Socrates taught us long ago, and thus bequeathed to coming ages the foundation of all knowledge. How many controversies have begun in chaos and ended in confusion, just because men did not know what they were contending for! A good definition would often have removed the cause of strife, by showing that there really was no disagreement. As we have no time or disposition for fruitless logomachy, let us at once define the terms which we intend to use in this discussion.

A coördinate, according to Webster, is, "A thing of the same rank with another thing; one of two or more persons or things of equal rank or authority." The adjective is defined as, "Equal in rank or order; not subordinate." From these all other cognates may easily be inferred. It will therefore readily be seen that these terms necessarily have reference, not to essence, but to relation. They do not so much express quality as grade. We mean by them an equal correlativity in origin, function, or ends, rather than in substance, though this need not be ignored.

Things or persons may be coördinate in rank, without being identical either in essence, or office, as a major and chaplain in the army, or the executive, judiciary, and legislative powers of the American constitution. But especially may two things or persons be coördinate in office, without being otherwise identical. A gold dollar has no greater purchasing power than a greenback, in spite of the intrinsic difference of the two, if the government has coördinated them in exchange. Longitude and latitude, though so different *per se*, yet are coördinates, from the fact that they perform the common function of locating any given spot on the surface of the earth. As to things, the parts

of a cross are coördinates, though one be of silver and the other of iron.

We have not often found these terms in the theological books. We would expect them in the discussions of the doctrine of the Trinity, where the stronger term, homousian, certainly includes the weaker, but slightly coördination, since three that are equal in essence are certainly equal in rank. But it is not a catch-word, or technicality, but an idea that we are seeking. A number of orthodox terms, like trinity, vicarious, and sacrament, are not found in Scripture; but this is not necessary, if only the thought to which they correspond is found there. We will be content with the language of coördination, even without the term.

As to the word of God, we do not mean by it the absolute, but the revealed truth, as we have it in our sacred writings—the revelation of God's will and thought. We therefore mean that form of articulate truth known as the Bible. We cannot consider, for instance, the first word of God that was sounded in the universe, so far as we know, "Let there be light," as it existed in the divine mind before he spake it, or as it formed itself into a concept in the mind of the first human knower of it, but that word as we have it on record. Of most of the essential word of God we likely have no intelligence. What we have of it, though only a fragment of the whole, is already too great for our finite comprehension. This is therefore all we can now consider. We can deal only with that part which has been revealed in a certain form. With Calovius, "We contend that, over and above the written word of God, there is at present no unwritten word of God," (Schmid, p. 45.) Sometimes a wider definition, including oral declaration or preaching, is given. This, though allowable, is true only when the inspired form, as it came from the lips and pens of "holy men of God who spake as they were moved by the Holy Ghost," and of which we have a reliable copy—only when this, as the true norm of truth, is kept in view. This must ever remain the base for all lines of departure in thought, and the guide of all action. Nor do we cling to the mere letter, but also to the content. "We must distinguish be-

tween the word of God as it is *materially* expressed and exhibited in written characters, points, letters, and syllables adhering to paper or parchment, or even in sound and external words formed in the air, and *formally* considered, as the divine conception and sense is expressed in the written letters and syllables," (Quenstedt: Schmid, p. 519.)

Now in the discussion of our theme we will not claim that the absolute "divine conception and sense" is coördinate with, and not above, the sacraments, but that the relative "divine conception and sense" as expressed in written characters is so. In our conception, the former is the secondary cause and content of the other, not exhaustively, but as partly transfused into a mould, just as in biology the vital principle is both the cause and content of the cell. Did not Plato teach that life was the cause of form in organisms? But even life is only a secondary cause. Behind it is God

We accept, then, the Bible as a true word of God, and have no sympathy with the lately notorious and shallow fancy, that it only contains the word of God. But we deem it fair to contemplate the truth it teaches or reveals, not as the word of God in the infinite sense, but in the limited sense of a special revelation in time and space. This distinction has thus far not been kept in view by those who oppose our formula. But we will confine ourselves to the divine oracles. Beyond them, all is metaphysical fancy.

It might be enough, with reference to the sacraments, simply to say that we stand on the Lutheran platform. Mosheim's definition might answer: "A sacrament is an ordinance appointed by God, by which the benefits purchased by the Saviour are not only symbolically represented to the senses, but spiritual blessing is also actually conferred on those who faithfully use them," (Schmucker's Pop. Theol. p. 237).

If this does not sufficiently interpret the Augsburg Confession, we may add that of Gerhard: "A sacrament is a sacred and solemn action, divinely instituted, by which God, through the ministry of man, dispenses heavenly gifts, under a visible and

external element, through a certain word, in order to offer, apply, and seal to those using them and believing, the special promise of the gospel concerning the gratuitous remission of sins." (Quoted by Dr. Valentine, Outline, p. 229).

With the Zwinglian and Romish views we can therefore have nothing to do. The two sacraments (Baptism and the Lord's Supper) are neither mere signs nor works of human merit. Yet we understand them to be in reality but other forms of the Truth of God. They also are a word. This is the reason why our theologians universally adopt the expression *verbum visibile*. It is therefore right to say that the word of God comes to us in two forms, one a document (Van Oosterzee, Theol. N. T., p. 2) and the other a sacrament, of which one really is not anymore invisible than the other. This much is admitted by Schmid, who says, "As in the case of the word, so also in the case of the sacraments, an external and visible element, which in the sacred rite is offered to man, becomes the vehicle of the Holy Ghost," (Dog. p. 537.) Quenstedt also declares, "God has added to the word of the gospel as another communicative means of salvation, the sacraments, which constitute the visible word," (Schmid, p. 538). We therefore have, scientifically speaking, the revealed part of the truth of God in two forms—one distinctively the form of speech, the other distinctively the form of action. But neither excludes the other. A profound unity towers above all distinctions and differences between them. Dr. Wolf admirably states this point of contact in union, when he says (Luth. in America, p. 513), "The Lutheran Church accepts and holds the whole truth of the Scriptures, with its normal historic development. In and with this truth, she knows, is the Holy Spirit, so that, wherever presented, in word or sacrament, it brings salvation to every one who does not make it of none effect through unbelief."

The proposition which we have undertaken to elucidate, if not to demonstrate, is this: *That there is at least one point of contact between the word of God and the sacraments, at which they touch in cöordination, and that is, their common function as the means of grace.* Being conscious that we are dealing with

the deepest mysteries of our holy religion, we will not undertake too much. We will not assert that these two are equal in all respects, that each contains the same amount of truth as the other, or that one may not be a more extensive medium and the other a more intensive one. We do not consider it necessary either to prove or disprove any of these, in order to establish our proposition. No one else has brought into observation such penetralia of our subject. How could we? Who can probe spiritual essences or dissect mysteries?

We readily acknowledge that the word and the sacraments are distinct from each other. Though their substances may be of the same kind, plain lines of demarcation forbid their identity in all respects. But distinctive differences in nature in no way destroy coördination or even make it improbable. In the mysterious Trinity, distinctions are not only noted, but emphasized. The Son is not the Father, the Father is not the Spirit. Yet we believe in their coördination. But it was no doubt the tripartite division of the divine personality and the accentuated differentia of functions, these necessary distinctions, that may have led Arian honestly to believe the subordination of the Son. Similarly, others may be led, at least to hesitate before agreeing to the coördination of word and sacrament. But for us this sublime analogy makes the way to it easier.

The same is true of the relation of the two sacraments to each other. Tertullian (160 A. D.) was the first one who used the phrase, *sacramentum baptismatis et eucharistiae*. Is it insignificant that these two have ever since been spoken of in the same breath? Without using the term itself, our dogmaticians constantly use the language of coördination concerning them. The nearest any one comes to a nomenclature expressing the relation is Schmid, who says: "The earlier dogmaticians are solely concerned to prove the analogy of the word and sacraments," (p. 544). And all scholars know that the *materia coelestis* (or third element) in the sacraments did not receive the universal consent of our theologians, simply because, not being able to determine it in baptism, the force of their analogy was regarded as weakened, if not destroyed. The word analogy

means "an agreement or likeness between things in some circumstances or effects, when the things are otherwise entirely different." Now simple analogy, in the ordinary sense, would not require the removal of the *materia coelestis*, in order that baptism might agree with or be like the eucharist. We believe a deeper significance attaches to this divorcement of the third element. Webster in a note further says: "Analogy is not unfrequently used to denote mere *similarity*. But its specific meaning is a similarity of *relations*. We regard coördination as referring to sameness of relations. Does not analogy therefore at least suggest it? But as we are not aware that the equality in rank of the two sacraments ever was questioned, we take it for granted, and are thereby prepared to accept their mutual relationship to the word of God as identical with that which they sustain to each other.

From metaphysical necessity this relationship must be either one of supremacy, one of coördination, or one of subordination. It cannot be all of these at the same time. The first we will not maintain. It follows that one or the other of the remaining two must be true. If it be not the second, then it must be the third, and *vice versa*. There is no escaping this dilemma. It can be only one of them, but one it must be.

We assert, without quaking before contradiction, that subordination of the sacraments to the word of God is not held by a single one of our great theologians. Or, what is the same thing, we challenge any one to show us the place where a single Lutheran authority has really denied their coördination. As in the case of the divine rule of faith and practice, the Lutheran principle is, that anything that is not forbidden in the Bible may be retained without sin, so with reference to the ecclesiastical authorities, we claim, that that which is not branded by them as heresy we may accept, without forfeiting our Lutheranism.

But as Martin Luther himself is claimed as an opponent of our position, we will examine his supposed contradiction. Is it not strange that the man whom his Protestant critics charge with retaining a semi-Romish view of the sacraments, should now be quoted as subordinating them to the word! How much

that dear man has had to suffer at the hands both of his friends and his foes!

But Luther is somewhere to have said, "The word of God is the greatest, the most necessary, the chief thing, in the Christian Church, for the sacraments cannot exist without the Word, and a person, if need were, can be saved without the sacrament, but not without the word." But Luther says of baptism and the Lord's Supper, in his Larger Catechism (Bk. Con. p. 519, N. Mar.), "There can be no Christian without them." He therefore teaches either that one not a Christian may be saved without becoming one, and thus flatly contradicts himself, or his language must be so explained that these two statements shall coincide. The latter can easily be done as will appear, after considering another quotation from him.

"The words are divine pledges, a promise and testament. The sacraments are signs, that is, holy signs. Now since much more lies in the testament than in the sacrament, so much more lies in the words than in the signs. For the signs might cease to exist, and yet a person could have the words, and thus be saved without the sacraments, but not without the testament." Now the man who would claim that, because Luther here really says, "The sacraments are signs," he considered them only signs, would certainly expose his ignorance. Yet this must be done, before that excerpt can be twisted into a contradiction of our position. Zwingli did not misunderstand him! We in fact but carry coals to a place where they are already plentiful, by declaring that Luther never conceived of the sacraments as independent of the word. But he was too great a man to care for verbal inconsistencies.

"A person, if need were, can be saved without the sacrament, but not without the word." No, not without the word in its general sense as Truth, but without the technical, revealed word, or Paul is wrong concerning the salvability of the heathen, (Rom. 2:13-16). As a matter of speculation, "if need were" (a mere supposition in the subjunctive), God can save a soul without any means whatsoever. But what are the facts? How does he usually save? Therefore this hypothetical expression of Luther

either does not deny our position, or, if it does, it also contradicts his own. So with respect to the other. "For the signs might cease to exist (*yes, and with them would go the complete sacrament*) and yet a person could have the words (*all that would be left*) and thus be saved without the sacraments," *certainly, for there would be none*). That we have not misrepresented or misconstrued Luther is proven by the concluding part of the second excerpt, where he says, "I can enjoy the sacraments in the mass daily, if only I present to myself the testament, that is, the words and promises of Christ, and feed and strengthen my faith on these." Unless we modify this sentence by some of his utterances elsewhere, Luther must be counted an out and out Quaker! But a quotation which represents Luther as ignoring the sacraments, is worthless, because it proves too much. It is plain that what he actually does in this entire excerpt is not to subordinate the sacraments, but to exalt the word as above the material elements in them. But this is a far different matter from the interpretation that has been forced upon it.

But Melanchthon also is supposed to be against us, because he says of "preaching the word," that it is "the most eminent, holy, useful and exalted service," giving the reason, "for the office of the preacher is the highest in the Church." Now if it can be shown that Melanchthon ever conceived of the ministry as complete without the administration of the sacraments, then he contradicts us. But this will hardly be done. On the contrary, he adopted the phrase, *verbum visibile*, and declared, in the same apology from which the above language was taken, "The kingdom of Christ exists only where the word of God and the sacraments are found," (Bk. Con., p. 227).

So far from giving the sacraments an inferior place, he uses language concerning them, which would be strong enough for any coördinationist. In the Apology he speaks as follows: "Now baptism, the eucharist, and absolution are true sacraments; for they are commanded of God, and have the promise of grace, which in reality belongs to, and is the New Testament. For the external signs were instituted to move our hearts, namely, both by the word and the external signs, to believe, when we

are baptized and when we receive the Lord's body, that God will be truly merciful to us, through Christ, as Paul, Rom. 10 : 17 says : "Faith cometh by hearing." Now it will be observed that Rom. 10 : 17, the very text which our opponents employ to disprove our position, is the very passage to which Melancthon refers as expressing the mediating instrumentality both of word and sacraments between the soul and grace. In his opinion, hearing the Gospel and receiving it through the sacraments must be the same thing.

But all the citations to prove the subordination of the sacraments are made to hinge on the philosophical axiom that "there cannot be two centres to the same thing." No : but two things can have the same centre, and this is the very essence of coördination in every branch of science.

Whoever claimed that coördinates must have two centres? Whoever dreamed that every brother must have two fathers, before he can be the coördinate of his sister ! Then there must be two Jehovahs, before the Spirit can be coördinate with the Son ! Then the radii of a circle cannot be coördinates, unless the circle becomes an ellipse, so as to have at least two foci, if not two centres !

No : we acknowledge that our authorities note the distinctions between word and sacrament, but they no more deny their equality in rank, than a scientist would deny that one oak is coördinate with another of the same genus, because it might not be of the same size. Why should they speak in such exalted terms (especially of the Lord's Supper) and approach it so reverently, if they consider it so inferior to the word ? What shall we think of the carefulness of Muhlenberg, during his first visit to York, Pa., in demanding that each member of Christ Church should be personally examined before partaking of the communion ? (Mann. p. 196). That episode is but symptomatic of Lutheran usage. Why did the Patriarch not test the fitness of each man to hear the preaching ? Might not a stranger have concluded that, by allowing all kinds of people to hear the word, but only a selected few to receive the Lord's Supper, that the former was subordinated to the latter ? Luther was equally cautious in his

practice. He speaks against employing moral coercion to bring communicants to the altar. Did he, with reference to the oral word, not agree with the divine command, "And thou shalt speak my words unto them, whether they will hear or whether they will forbear?" (Ezek. 2 : 7).

Now we own that it would be manifestly unfair to impute to Luther or Muhlenberg the opinion that the word is subordinate to the sacraments, though in fact they and all the rest in our galaxy of great names seem utterly indifferent toward such an imputation. They were not in the least fearful, lest their exalted language and accentuating practice should be misunderstood.

Some one might say that the true explanation of our unique Preparatory Service is that our Church, before allowing any one to commune, desires to test the fitness of the applicant by seeking in him the fruits of the word, thus showing the latter to be the more important. On the contrary such a view might argue that the word is only a preparatory means to the proper celebration of the Supper, and, consequently, like all other instrumentalities, inferior to its own higher end. We only mention these things to make it clear that in the Lutheran system, it is impossible to assign a subordinate place for the sacraments. In consonance with this thought is the statement of the profound Martensen, that, on the part of man, worship "finds its highest expression in the sacraments," (Theol. p. 419 ff). On the divine side, he calls them "acts of the glorified Christ." Spener also calls them "divine acts," (Quar. vol. 23, p. 533). Martensen also asserts them to be "absolutely necessary for the existence of the Church." Dr. Schmid, who stands preëminent as an interpreter of our dogmaticians, after a quotation from Chemnitz, says: "The two means of salvation are thus distinguished only by the manner in which they operate upon man," (p. 539). How then could one outrank the other?

But an objector may say that the same Chemnitz grants (p. 552), that in case any one "has not the ability to use the sacraments," their necessity to salvation should not be considered "absolute." But the same can be said of the heathen who have

not the ability to hear the preached word, as we have it but who, nevertheless, can in other ways secure the truth which makes them free. Hollazius says, "Although, except in most recent times, the universal, solemn, and actual preaching of the divine word, did not always and everywhere extend to all nations, yet God did not altogether withhold the universal call from any nation," (Schm. 465). Thus, consistently, almost all our theologians teach that God, in his sovereignty, may save souls, both without the written or spoken word, as well as without the sacraments, but not without God's truth in other possible forms. For in Scripture, sacrament, and lesser proclamations, the principal thing is the "command of God," (Luther in L. Cat., v). Yet we are to believe that these men subordinate one to the other! But the universal Lutheran nomenclature tells us a better story. Word *and* sacrament. Why this universal verbal coördination? Does it not signify one of ideas as well? Do we not believe that God has joined them together? Our unvarying terminology says as much. Would not the insertion between these two of a disjunctive, instead of a copulative conjunction, jar our Lutheran consciousness? Yes, any but coördinating connectives would mean the unhallowed divorce of a sacred union. The whole Church of the past cries out, "It shall not be! What God has joined together, let not man put asunder."

Summing up, we are now ready for the guarded statement of Dr. J. A. Brown (Compend, p. 156). "But the means which we are to use are the word and the sacraments. The continual tendency has been toward extremes. In the Roman and Greek churches, and some Protestant, the sacraments are exalted above the word of God. While in some Protestant churches the preached word is exalted above the sacraments. In our Church we find these diverging tendencies. Within the General Synod the tendency has been toward Puritanism or making light of divine ordinances. There is a healthy reaction in this respect, and it is being more and more felt, that as the preaching of the Gospel is a divinely instituted ordinance, so is Baptism and the

Lord's Supper, and the two means of grace are in some sense one—the spoken word and the visible word.”

But this brings us to the crisis of our cumulative argument. All that has gone before has been only the avenue to the peristylum. But it was all in the right direction. We now have arrived at the temple, and we find over its portals this legend: *The word and sacraments touch in cöördination at that point where they both are the means of grace.*

Here is the criterion by which our corollary must stand or fall. Here it must receive its crucial test. If it fails here, we are willing to abandon it, without regret, and, in humble submission, allow the opposition to triumph over its defeat. But, without meaning to be boastful, no such prospect is terrifying us.

At the risk of seeming pedantic, we will burden the reader with some more quotations, as we have no ambition to be original at the expense of truth. Chemnitz may here represent a large number of his compeers. He says, “The Ap. Conf. correctly declares that the effect, the virtue or efficacy of the word, and the sacraments which are the seals of the promise, is the same. As, therefore, the Gospel is the power of God unto the salvation of every one that believeth, not because there is any magical force in the letters, syllables, or sound of the words, but because it is the means, organ, or instrument by which the Holy Spirit is efficacious, proposing, offering, presenting, distributing, and applying the merit of Christ and the grace of God to the salvation of every one that believeth; so also is the power and efficacy attributed to the sacraments, not because saving grace is to be sought in the sacraments above and beyond the merit of Christ, the mercy of the Father, and the efficacy of the Holy Ghost, but that the sacraments are instrumental causes in this way, that through these means or organs the Father desires to present, bestow, and apply his grace, the Son to communicate his merit to believers, and the Holy Spirit to exercise his efficacy for the salvation of every one that believeth.” “According to this,” says the great interpreter, Schmid, “the sacraments effect the same grace as the word,” (Dog. p. 551). The same high authority also has the following glossary upon a say-

ing of Quenstedt (often wrongly attributed to the latter), "Strictly speaking, there is but *one* means of salvation, which is distinguished as the *audible* and *visible* word; through both one and the same grace is imparted to man, at one time through the mere word, at another through the external and visible element," (Dog. pp. 538-9). As there is a disposition in some to treat our understanding of these teachers, in supercilious hauteur, as crude and ignorant, we will let two undoubted representatives of our General Synod speak for us.

Dr. F. W. Conrad, in his exhaustive lecture on the Ninth Article of the Augsburg Confession, states our position better than we ourselves could do it. This is his own language: "And as we have seen that water, as a constituent element of baptism, by its appropriation to a sacramental purpose, becomes an efficacious sign, and as a 'visible word' united with the written and spoken word, with which the Holy Spirit is united, and through which he operates, *baptism becomes a means of grace coördinate with the word of God*," (Luth. Quar. vol. 4, p. 492. Italics ours).

Who will now rise up and say of this able expositor of Luther and acknowledged critic of Rome, "Our friend is treading on dangerous ground. Another step may place him in doubtful company?" (*Luth. Obs.*, Dec. 22, 1893).

The thirteenth lecture on the Holman Foundation was delivered by a cool and careful scholar, one of the most conservative men in our Church—the Rev. Dr. W. M. Baum. In that scholarly presentation, whose subject was "Of the Use of the Sacraments," this safe leader says: "It is matter of clear demonstration, and may be easily verified by any who will make honest examination, that the Reformers, and especially those whose views and writings gave form and direction to the development of the Lutheran faith and cultus, and whose opinions we have already largely quoted, that whilst they always accepted with unquestioning faith and childlike simplicity the clear word of God, *and always held in highest reverence and esteem the divinely appointed ordinances as coördinate means of grace*, they never represented these latter as the only and indispensable channels for conveying to men the benefits of Christ's redemp-

tion," (*Quar. Rev.*, vol. 8, p. 448. *Italics ours*). For the last twenty years these high testimonies have been standing in no obscure place in our literature, unchallenged, so far as we are aware, by a single opponent. What does it mean, that these honored servants of the Church, who may not be far from their heavenly crowns, shall, with those to whom they have been oracles, now be stigmatized as Romanizing Lutherans? This may be a more serious question than many are willing to think.

There seem to be three sources whence men derive the efficacy of the sacraments. We will only mention the fact that the Romish system derives it from the Church.

Others would have it, that their efficient cause is the revealed word. If properly explained, this may be allowed to stand. But then we must understand it in a secondary sense only, inasmuch as the Scriptures themselves possess only a derived efficacy. But, after granting this dictum in the fullest measure, we would then very earnestly inquire, how the word, outside of the sacrament, can possibly be subordinate to the word, in the sacrament? Subordinate to itself! The Nile sources on the mountains of Africa subordinate to the flooded river in Egypt!

But with Spener, (*L. Quar.*, vol. 23, p. 533), Hutter (*Compend.*, p. 163), and a thousand others, we acknowledge God alone as the true author both of the word and of the sacraments as the means of grace. Luther says of the latter, that they were both "instituted by Christ," (*Bk. Con.*, p. 519). It would be impossible to quote in this article all his references to this divine source. Therefore when he says, "The word makes and distinguishes the sacrament," (*idem* p. 532), he is not to be understood as exalting the creature above its Creator. As means of salvation, then, God has appointed word and sacrament to the same function—that of bearing and applying the blessings of the Gospel. If there is a difference in this common office between them in extent (which those who believe so may prove), there certainly cannot be any generic difference, or our dogmatists could not say that the "same grace" is bestowed by each. The distinctions between them we recognize, but neither the differing accidents nor the distinctive functions of two substances

disprove their real coördination. Thus God has coördinated a document containing his grace with other elements containing his grace, and ordained both to communicate what they contain. Thus we understand the decided language of Chemnitz, who says: *The grace exhibited in the word is not different from that exhibited in the sacraments*; the promise in the Gospel is not different from that in the sacraments; but the grace is the same and the word one and the same, except that in the sacraments the word is rendered visible, as it were, on account of our infirmity, by signs divinely appointed," (Schmid, Dog., p. 551).

As corroborative of our definitions at the outstart, we will quote a sentence from Dorner, a thorough student of Luther's writings, "*Whilst the word of God in the Holy Scriptures is thus established as the means of grace in general, grace assumes in the sacraments, on the other hand, a form having reference still more immediately to the individual person, as living in a specified time and space,*" (L. Quar., vol. 8, p. 418). How could such language by any fair means be made to signify anything less than coördination?

Article VII. of the Augsburg Confession teaches that there is no Christian Church, except where, besides the preaching of the Gospel, "the holy sacraments are administered according to the Gospel." This certainly places the two upon a common basis of estimation. But even if we grant, as is claimed by certain writers, that the word is first made constitutive of the sacraments, we fail to see that this, were it a fact, would have prevented the Maker from afterwards coördinating them as conveyors of blessing, each in its own sphere. After both exist and both are in operation, is not the stream coördinate with the spring that originates and feeds it? But we firmly deny that the word alone does constitute the sacraments, except in a low sense. We hold with Hutter that it is only descriptive of them, (Compend., p. 165). Luther favors this idea by the following on this very subject: "Although this work (vicarious death of Christ) was accomplished on the cross, and the remission of sins obtained, yet they cannot be communicated to us otherwise than through the word; for how could we otherwise know that these

things had been accomplished, or that they were presented to us, if they are not handed down to us through the word? From what source do they know it, or how can they apprehend the remission of sins, and apply it to themselves, if they do not support themselves by, and believe in the Scripture and the Gospel?" (L. Cat. Bk. Con., p. 534). Mark, Luther is not here weighing one medium over against the other, but insisting upon the use of the word in the Lord's Supper. If his words mean anything more, than that the former is, and must be, descriptive of the latter, we have misread him.

Article V. of the Augsburg Confession teaches that God through the Gospel and sacraments "as means he imparts the Holy Spirit, who in his own time and place, works faith in those that hear the Gospel." We learn here that the Holy Ghost has coördinated these two things in blessed coöperation. We thus see that the Godhead has placed these things in equal rank and order, not *per se*, but in their relations to the divine power, which is the moving cause in each of them.

If we consider the relation of word and sacrament to faith no contradiction to our position appears. In the Apology we find this expression: "We therefore say, that the proper use of the sacraments requires faith; to believe the divine promise, and receive the promised grace, which is offered through the sacraments and the word," (Bk. Con. p. 266). We notice here a common condition to their benefits which strengthens the bond of their coördination.

So with reference to the central doctrine of Lutheranism, the Apology approves a saying of Augustine, "That it is not the sacraments that justify, but *faith* in their use, justifies us in the sight of God," (Bk. Con., p. 267). Where then is our peril?

We would like to know the place where a really Lutheran authority literally declares that the word of God is the "chief means of grace," in such sense as to subordinate the others. Without sacrificing our belief or compromising our position, we may acknowledge (though in the case of infants a contradiction looms up), that, ordinarily, among adults, in the genesis and development of salvation, the word comes first. But mere prece-

dence proves nothing. Very superior things have come last ! We, however, assert that in the Christian world, so far as we can judge, God saves most souls, not through the word alone, but as connected with a sacramental element, or even without any form of the word as we cherish it. If this is not true, then there must be a universal damnation of infants both in Christian and pagan lands. But the wish to exalt a document, even though it be above the Saviour himself, so that it is in danger of becoming a lifeless *nehushtan* with some, must receive a check from the historical facts, that at least one of the Old Testament sacraments was in the world long before a word of Scripture was written and that Christ himself instituted two sacraments, but did not write one word of the New Testament. But, as before said, simple precedence does not make one means of grace chief, to the derogation of the other. Schmid says, "The immediate design of Baptism is, finally, to work saving grace in man. But, as also the word of God has like effect, baptism is intended to produce this result only in such cases in which it is applied to human beings at an earlier period than the word ; this is the case with infants who are not yet susceptible to the preaching of the Gospel. But in adults who with their already developed reason can understand the preaching of the Gospel, the word has precedence, and produces its results before the sacrament, (p. 554). But even if the designation "chief," as applied to the word of God, is meant to express the dependence of the sacraments upon it, we still claim their coördination, just as we hold to that of the Son of God, notwithstanding the undoubted fact of his dependence upon the Father, (Matt. 28 : 18 ; John 14 : 28. vid. Van Oosterzee, N. T. Theol., p. 143).

Or if by "chief" it is meant to regard the word as more general, more easily used, more ethical and practical, we have no objection to it. What the sacraments (*e. g.* the Lord's Supper) loses in that concession, it gains in another direction. It is more individualizing, more intensive, and especially conveys the Body and Blood of Christ. But we would refrain from lifting up one above the other ; we regard them coequal in the same sphere of blessing.

How it could consistently be said on one page that the word is the "chief means," in the subordinating sense, and on another page that neither means is bearer of its special grace exclusively, is hard to see. If one does not exclude the other, how can it usurp the highest seat? We grant that they do not exclude each other, that neither is monarch, but that they rule conjointly.

We wonder also whether the writer who says of the word, "It is the chief means of grace," but on the same page also declares, "Together with the word, baptism and the Lord's Supper are the means of grace," (*Augsburg Teacher*, Feb. '94, p. 56) would, if his attention were drawn to the matter, allow that he should be classed among those who subordinate the one to the other? We doubt it; in fact we know this is not the case.

Quibbling is far from us, but it does sometimes make a difference whether one uses the definite or the indefinite article. To speak of *the* means of grace is thoroughly Lutheran, and it is the language of coördination. But we have no objection to the phraseology which employs such terms as "chief" or "leading" means of grace, if it is not made to signify subordination. For we cannot believe that one offers the soul either more or less than the other. What, under the Spirit, one does, the other does too; what one does not, the other cannot do. This constitutes their coördination.

But for brevity's sake we will come to a conclusion.

First, then, we claim to have shown some good reason for holding that, in the Lutheran system, the word of God and the sacraments touch in coördination as the means of grace. This we claim to be a corollary of our creed. But since it is not a plainly stated dogma of our confession, but only an inference, though a perfectly logical and just one, we would not pronounce as not Lutheran those who do not think with us. Yet we believe they are looking in a Zwinglian direction. But if they only accept the demonstrated theorem of our faith, without being able to see this corollary as an immediate consequence of it, we have no disposition to call them names or to ostracise them from the Lutheran fraternity. Especially do we feel that since this matter has only lately been sprung among us, every brother should

have time to adjust his statements and take his bearings. The writer who has been accustomed to speak of the word as "the chief means of grace" and as "the source of the efficacy of the sacraments," and, at the same time, to say of the latter, "God has instituted" them, must be given an opportunity to reconcile his own language. (Dr. Remensnyder, *Manual*, pp. 23 and 37).

Secondly, we fling back to its source the imputation of Romanizing tendencies to those believing in the coördination of word and sacrament. It is this serious charge that led us to write this article. In our opinion a man holding to the evident coördination of the two temperate zones would be in as great danger of freezing at the poles, as one standing upon the Lutheran confession concerning word and sacrament is in danger of Romish tendencies. How a scholar might think so, we can understand, but how a theologian can do so is past comprehension. Or shall we regard it as the harmless crooning of a liver-pad prophecy sitting idly in an old arm chair? This would at least be a charitable construction. It is safe to say that no Roman Catholic would own such sacramentarians as we are! The Council of Trent declared against the mutual coördination of the sacraments. Consequently our opponents have the difficult task before them of showing how we can possibly be drifting Rome-ward, when Rome herself distinctly repudiates us, first, by exalting the sacraments above the word, and then denying the coördination of the former in their relation to each other. (McC. & Strong, vol. 9, p. 215). Who, according to this fact, is nearest the Roman camp?

Thirdly, we could produce the language of Scripture itself to show that the divine testimonies uphold our view. But the object of this article does not require it. If we have shown that our position is supported by our confession and our best exponents of it, our aim has been reached. Under the circumstances which gave rise to the present controversy, we cannot more gracefully close this dissertation than by the noble testimony of Dr. Baum, (*Luth. Quar.*, vol. 8, p. 431): "Guericke regards the correct view of the efficacy of the sacraments to lie

nearer that of the Greek and Roman representation, than that which is found in the Reformed theology. If Guericke be right in this supposition, so much the worse for the Reformed theology. Neither Guericke, strenuous Lutheran as he is, nor any other Lutheran, can be deterred from holding or defending the accredited doctrines of the Church, provided they be first ascertained to be the teachings of the sacred Scriptures, or clear and necessary deductions therefrom, by any suspicion or charge of thereby approximating Romanism. The truth is more valuable than reputation or presumed consistency."

ARTICLE IX.

INCENTIVES TO MISSIONARY ACTIVITY.

By REV. P. C. CROLL, A. M.

The Church has in recent years been unusually stirred by missionary agitations. The result has been an awakening from her long-continued slumber. Indifference has been overcome and she has been aroused to some sense of her duty in this direction. From many sources the needful light has dawned upon her. She has learned the condition of the great world-field about to be occupied for Christ. She has also become acquainted with her own inherent strength and the best methods of winning heathen lands to the dominion of Christ. She has, therefore, become largely interested both in the field and the holy task of missions. Never before these later years has she manifested such a vigorous purpose to give faithful heed to the Saviour's last request. This purpose has been everywhere stimulated by new doors opening to the missionaries, and the consciousness of the Gospels' universal adaptability.

This awakening has shown itself in the more frequent presentation of this topic in the pulpit, the number of missionary societies that have sprung up, the amount and variety in form of the missionary intelligence that has flooded the Church, and the constantly increasing offerings for this object. No one is

permitted to dwell in darkness concerning the need and progress of this world-evangelizing work. Missionary enterprises are everywhere regarded as both feasible and efficacious. The transforming power of the Gospel is everywhere acknowledged. None arise in our day, who lay any claim either to intelligence or piety, who are willing to dispute that personal enlightenment, national civilization, a broader and warmer brotherhood among men, and greater purity and nobility of life follow, as natural results, in the wake of Christ's Gospel. Christianity is the recognized salvator of the nations—the salt of the whole earth.

In the many-sided discussion of the problem of missions there seems to be none more important, both to the Church at large and to the individual disciple, than the matter of incentive. The practical, personal question must ever arise to Christ's followers: What motives should actuate in the prosecution of this divine commission? Missionary intelligence is being copiously diffused. Missionary societies are energetically advancing the work. The Church-machinery for carrying out this loftiest task, committed unto her by her great Head, is well planned and properly constructed. All it needs anywhere is to be operated. The wheels are here—they need only be kept in motion. With an ever potent propelling force the machinery already in hand can carry the name of Christ in joy and blessing to all the ends of the earth. But the strongest motives are needed to keep up the activity. The loftiest and weightiest appeals must ever be laid upon the heart of the Church to keep these wheels in motion with ever increasing velocity.

It is the purpose of this article to present three considerations, which we offer as so many motives in the prosecution of Christian missions. It is fondly hoped they may help to impress the Church more deeply with a sense of her Christ-imposed privilege and obligation in this respect.

As a first and most constraining impulse to animate the Church in the fulfillment of this duty we offer the incentive of doing it *for the Master's sake*. No motive could be more exalted than this. Is it not the first and most distinguishing incentive of every renewed heart, in every act of duty? Is it not the se-

cret of all holy living? Was it not the constraining power in the great Gentile Apostle's life? Is it not the mainspring of action with every conscientious Christian, who, like this apostle, selects the pathway of duty by an answer to the solemn query: "Lord what wilt thou have me to do?" It seems a sufficiently urgent reason to cause any sincere lover of Christ to surrender willingly whatever may be demanded of him to know that "the Lord hath need." It was Count Zinzendorf, the celebrated founder of the Moravian Church, whose heart was keyed to its sublime pitch of entire consecration to his Master by seeing, when a youth, in one of the German galleries a picture of the crucifixion, painted by one of the masters. After the matchless painting had sufficiently softened his heart, his eyes caught the pleading sentence beneath, saying: "All this have I done for thee; what wilt thou do for me?" It was enough. The heart that had been melted before responded then and there by solemnly devoting his life to Christ and his kingdom. No wonder he became a prince among missionaries and stamped his spirit so indelibly upon the Church, which he soon thereafter founded, that to this day this denomination is generally recognized, in proportion to her wealth and numbers, as the banner mission Church within the pale of Protestantism.

To bring this motive in a graphic way before my reader let us imagine the Saviour were to revisit his Church on earth. Let us imagine him also as traveling from place to place, as he did when on his first errand of love and mercy, nearly nineteen centuries ago. Let us suppose him coming to this western world and make an appointment to visit the town or vicinity in which we may chance to live. Suppose further that he would mention the time of his coming and request of our respective congregation to secure him a place of entertainment during such temporary sojourn. Can my reader imagine the striving there would be among the members for the honor of providing such entertainment? Can he picture to himself the rivalry going on among scores of families for the privilege of such a rare and blessed prerogative? No village so small or mean but would have at least one house willing to rival the hospitality of the one in an-

cient Bethany that so often sheltered this distinguished guest. Ah! would we not all vie for this honor? To have Jesus as our guest! To have the heavenly herald, the precious Saviour, who washed away our own sins in his blood, abide at our house! For such a privilege no consideration of expense or inconvenience could dissuade us from applying. The very poorest, methinks, would be encouraged to make application for the prerogative by a recollection of his simple tastes and once humble requirements. Moreover, the thought of his once miraculous multiplying of the sparse loaves and of his frequent displays of healing power among the sick, in the homes he visited, would greatly embolden such a desire on the part of the poorest. What! if he should in such a visit heal the sick we might chance to have at our home! Would he not perhaps lay his beneficent hand in blessing upon the head of a darling child? Might we not sit with Mary at his feet? Could we not thus learn from him directly the riches of his grace and the mystery of every puzzling problem that has ever confronted us? Might he not allay our every fear concerning the future and death by clearest explanation? Certainly there would be no hesitation by any sincere follower to put forward an effort to have this gracious guest abide at our house, were this supposition to be realized.

And if consent were gained and such honor fall to us, how we would prepare to receive him! Our past experiences of his pardoning love, would prompt us to give him our best. Gratitude for past benefactions would constrain us to turn such a visit into a festival of homage and service and devotion such as we had never given before. Hand and heart would be busied to express our sense of a fitting welcome. Our hospitality should never before have been so cordial or so lavish. Why, the very picture thrills us. Mere fancy stirs our heart. *What! entertain Jesus!* Have him come to *our* house, and sit at *our* board and sleep on *our* couch, who once had not where to lay his head! What! welcome to our fireside the Nazarene, whose name has stirred the most civilized nations of the earth for many centuries and whom tens of millions of human hearts have loved and worshiped? What! to hear with our own ears the voice that

once hushed the turbulent ragings of the sea, and drove demons from hearts, and blighting disease from bodies that called the dead from the grave, and spoke the most wonderful words of life in a hundred places! Oh! could this guest come to our door, there would await him a reception so cordial and a welcome so sincere as would express itself in the most generous sacrifice or the most willing and self-denying service! Who would not gladly wash his feet—yea kiss them, like Mary of old? And do I not speak for the average Christian everywhere, when I say that a whole month's, yea a year's income, would not be an offering or outlay too great to help us prepare a fitting welcome or furnish the proper entertainment?

Let me now lead the reader from imagination's heights to the level of the real, and say that this rare privilege of serving our blessed Master is open to all. The picture has purposely been drawn out to enable us to see what a Christian heart is willing to do for Christ when the case is stated in this way. Yet Christ himself is authority for saying concerning all manner of Christian service among the destitute: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Would we entertain Christ, then we must seek him among the needy. With them he walks, *incognitus*. They are his chosen representatives, when the question of service and hospitality is mentioned. And will we not allow Jesus the privilege of choosing his own manner or form of approach to us, whether in his own body or in that of some appointed substitute? And having told us of it before should we be so blind as not to recognize him in such disguise? Should we not rather like David, the king, though Jonathan the beloved be dead, make earnest inquiry for any remaining kin, and having found some lame Mephibosheth, take him cordially to our heart and table, if not for his own, then for the sake of the dead friend whose son and unfortunate representative he is? And so we should love the destitute and the heathen, and institute plans and exertions for their relief and enlightenment *for the sake of Christ*, whose they are.

But we will find another motive for missionary effort in the

greater blessings that shall thus flow to the benighted themselves,—hence in doing it *for the heathen's sake*. Where is there a person, with a spark of conscience or humanity left, who while feasting with his friends in a palatial home, surrounded by every comfort and luxury, if informed that his brother was even then lying at his own gate in a crippled and helpless condition, piteously imploring for help, would not at once excuse himself to his guests and eagerly rush to his brother's assistance? And would not any average man relieve such a brother if within his power, by cheerfully sharing with him his bounteous store and his domestic comfort? He might not do it for a worthless tramp, but the tie of kinship would move almost any heart to show such favor for a long-lost and unfortunate brother.

The Scriptures teach us that a common Fatherhood makes all men brethren. No matter if features, color, language and customs differ, or if oceans separate, all the race is akin. The certain rich man, clothed in purple and fine linen and faring sumptuously every day is only a more favored brother to the Lazarus, so full of sores, who is lying at his gate and desiring but the crumbs which fall from his richer brother's table. Christ at least recognizes the kinship between the two, if we do not. And it is by the onward march of Christ's kingdom that this degraded one has been carried to our gate and brought to our notice. Having gained the knowledge of his condition, and having taken the trouble to look upon him and identify him as our kin, it is guilty crime to let him lie unconcerned, while we go on satiating our greedy and selfish appetites.

The unfortunate brother has crept close to our American gates. Into Castle Garden, on our eastern front, and into our Golden Gate, on our western coast, the modern Lazarus has crept, or been carried and laid with his moral sores and his need of the bread of life. Will we let him perish? Shall he starve? Is he some vile Asiatic pest, some untamed brute or some unwashed heathen leper? Turn the gospel telescope upon him and bring him a little nearer to the eye, and you may discover in him traces of kinship and positive evidence of descent from

our common Father in heaven, who of one blood has made all the nations of the earth. And

“Shall we whose souls are lighted
With wisdom from on high ;
Shall we, to men benighted
The lamp of life deny ?”

There can be only one correct answer and that must be strongly negative. No ; not while the human heart may be stirred by Christian love or filled with fraternal impulses shall we forsake our brethren in need, who may as yet dwell in heathen lands or else in heathen darkness in some Christian country. If no other motive should constrain us, *for the heathen's sake* alone we dare not turn away from them.

The sin is intensified when we remember that the hunger in this case is spiritual and the festering sores which our selfishness refuses to bind up are moral sores. To let such an one lie and perish in total negligence is the basest inhumanity. The writer has somewhere heard a pathetic story, which may help to point out the solemn responsibility that accompanies so important a trust as that of missions, committed to his Church by Christ. A certain man was once innocently condemned for murder and sentenced to be hanged upon a certain day. A friend of his, satisfied of his innocence, undertook to plead his cause before the governor and endeavor to secure from him, as the proper officer of the state, the prisoner's pardon. After much effort he succeeded in convincing the governor of the man's innocence and securing from him legal pardon. It chanced to be but a day before the one appointed for his execution, and so the governor entrusted the message of pardon, addressed to the executioner into this friend's hand, who promised faithfully to deliver it. When, however, he reached his home late that night the city and his family had already been wrapped in sleep. Thinking that he would arise early next morning to deliver the important message, he retired without making the fact known to any one. But that night he took very ill. He was thrown into a high fever and his brain was deranged with the wildest delirium. Meanwhile the prisoner's fatal day and hour came, and

the sheriff, without any instructions to the contrary, proceeded with the execution. When the sick man recovered from his delirium his first thought was of the message in his coat pocket, which he ordered to be instantly taken to the sheriff. But alas! it was too late to save his friend. It was given in time, but delay in its delivery caused the innocent man to hang.

Now Christ has committed the world's pardon into the Church's hands. What if by well-meant delay or wilful indifference we loiter in its deliverance to the nations still in ignorance of it, and death meanwhile seal their fate! Could such neglect be regarded in any other light than that of criminality? Surely such a sacred and important trust involves the Church with a most weighty responsibility and accountability towards her Gentile brethren. It is, therefore, more fitting that we should discuss the possibility of Christian salvation without the faithful discharge of this Christ-imposed duty, than that we should be concerned with the idle speculation of heathen salvation without the Gospel. But one all-animating purpose should fill the Church's heart concerning the heathen, and that is faithfully and speedily to deliver the message, committed her of God. Their piteous condition and crying need should be one of the strongest incentives for her to be in haste about it.

But there is still one other incentive to be considered. We should be prompted to missionary activities *for our own sakes*. This is named last, because it is considered the least of these motives. Yet it has its legitimate place among them. Too few workers seem to have the faith to believe it, or the Christian grace to practice it with reasonable confidence, yet we may lean with sure reliance upon the fulfillment of the Saviour's promise which reads: "Give and it shall be given unto you; good measure, pressed down and shaken together and running over shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." This accounts for the fact that the liberal soul shall be made fat. It is the paradox of Scripture that there is that scattereth and yet increaseth. As a mere investment the Church has not yet

sufficiently and generally learned the safety and profitableness of taking large stock in the Lord's cause. She has long held the Lord's promissory notes, but has not yet felt generally safe to entrust him with her funds. Though houses and lands, left for the kingdom of God's sake, are promised to revert to the giver a hundred fold even in this life, too few are willing to give them up and make the experiment. While pecuniary return should not be the motive to animate any one into missionary labor or liberality, yet, wherever such giving is disinterestedly practiced it seems clear that such will be the result.

But the larger profit to one's self will come in the return of happiness and an ennobled character. And nothing else can give grace and strength to one's character as one's exercise in Christian virtue. The same law that puts a ruddy glow upon the cheek of the toiler, or strengthens his arm, also puts Christian graces within the heart—the law of exercise. So happiness is that wayside flower that is never found when sought for its own sake, but grows in rich profusion along the pathway of loving deeds and Christian duty, shedding its fragrance for all, who may chance to take this way through life.

Let us then be animated by this three-fold motive of love to Christ, the heathen and ourselves, and go forth with new zeal to plant the tree of life upon the banks of the Yangtse-Kiang and the Hoangho, the Euphrates and the Ganges, the Congo and the Nile, the Amazon and the Orinoco, the Missouri and the Sacramento, so that the breath of heaven, which is the Holy Spirit of God, may waft through its branches and carry its healing leaves to every home in every land.

ARTICLE X.

A NORTH-EAST COLLEGE.

By REV. W. E. HULL, A. M.

The eyes of our Church have been for some time directed westward. Carthage has been helped to a better footing, and the embryonic Midland by the indubitable toil of its founders and a kindly overshadowing providence has quickly blossomed into a well proportioned reality. Finger points are now directing attention to New York and its adjacent territory, as well as to the great west.

Rev. H. C. Haithcox, the General Secretary of the Board of Education of the General Synod, in a recent letter to the *Observer* says: FIRST, as to our western field—

“In a territory of 180,000 square miles—Illinois, Iowa, and Missouri, of 11,000 General Synod communicants and 40,000 of a direct constituency, we have but one college—Carthage.

In a territory of 261,000 square miles—Kansas, Nebraska and Colorado; of 6,788 communicants, and of 25,000 constituency, we have but one college—Midland.

In the heart of this territory of 441,000 square miles, of nearly 18,000 communicants, of more than 65,000 of a direct constituency, we need a well equipped Theological Seminary. Without this our Church on this territory cannot sustain herself.

On this same territory of six states alone there are 250,000 Lutheran communicants, with a constituency of one million. God has given the Gospel to the Lutheran Church on this territory for this million of souls, and we of the General Synod have to answer to God for our part of this work. But to do our part we must have a theological seminary.

More than all this. On the same territory there are more than one million Christians of other than the Lutheran faith, who have their colleges and seminaries on this territory. If we do not move forward and occupy our portion of this land for

God, he will give our portion to another—he will take from us even that which we have. May God move our General Synod people all over the country to plant quickly a theological seminary in the very heart of these six great states.”

SECOND, as to the North-east—

“There is another great fact for us to consider. Turn your eyes northward. There is New York State, with Lutherans to the east, north and west of her—New England and Canada. New York State alone has 47,620 square miles; nearly 90,000 Lutherans, 16,000 General Synod Lutherans, with a total constituency of not less than 270,000. Without a college in that great state we cannot occupy the place we believe God points out for us. A church without a college and seminary cannot keep pace with God’s hosts that have such institutions.”

THIRD, a few observations—

“Where the Church is most prosperous there her school is most prosperous. A growing school means a growing church.

A college draws most of its students from contiguous territory: comparatively few attend it from more than a radius of one hundred or two hundred miles.

Of such competent and less costly colleges the Church should have a sufficient number to place such advantages within the easy reach of all of our youths.

Ordinarily the community which wants the college and will be the most benefited by it, ought to bear the larger part of its cost. Yet, as every college and every seminary is destined to be a feeder to the Church’s ministry, and to all her sources of power, the whole Church should have a voice in establishing and sustaining her schools.

Such coöperation can best be expressed, and made most effective, by a specific, appointed agency. The field is so large, and the conditions and circumstances are so different, that nothing less than a central agency with a worker in the field can promptly and wisely accomplish the object of the Board.

The strengthening of our weaker institutions, and mutual burden-bearing among all the members of the body for this end,

is a divine principle. "Bear ye one another's burdens, and so fulfill the law of Christ."

This statement of the case must appeal to the mind of the careful student of educational affairs as an equitable representation of our needs. Surely, the gems of education are far apart in the setting of our great Church of the Reformation in the broad expanse of our American field. Schools like diamonds should be so placed as to give symmetry each to the other and make a well proportioned cluster.

A SETTLED OPINION.

A well equipped college, as a centre of radiation of that peculiar power which cements and strengthens the Church, has been a long felt need upon New York soil.

To found and equip a new college is a herculean task. It requires a soul born of enduring stuff—an energy that knows no retreat. So few men are qualified by gifts of nature and education for such a work, that we are not surprised to behold the multitude pausing upon the threshold of their desire, counting the cost—willing enough to urge onward anyone who will pass through the opening door.

This feeling of the New Yorkers has found lodgment in many kindred hearts in other church school territories, and has come to be more and more spoken of in the different sections of our extended domain. The Board of Education, through the deliverances of its secretary, has the correct interpretation of the question so far. There will be a hearty concurrence of opinion from the friends of our Church in the Empire State. But the important part of the question is as to the materialization of the project.

THE HARTWICKIAN PLAN.

An effort has been put forth for a number of years last past by the devoted friends of their *alma mater* to elevate Hartwick Seminary to the rank of a college. And while in some states under the statute law it is possible to label a classical school, which has no better facilities than Hartwick, a "college," in New York the statute limits the granting of a college charter to those

only who may have, or may secure \$100,000 for productive endowment.

According to the minutes of the New York and New Jersey Synod of 1889, p. 24, Hartwick is possessed of property to the value of \$100,000, but the endowment is only somewhat in excess of \$50,000. To materialize the plan it is proposed to secure enough additional to raise the endowment to the requisite \$100,000, and then to secure the charter.

THE PROBLEM.

Now, while some are enthusiastic as to this movement, others are not. This statement is made with regard to those who have received all of their classical and theological training at Hartwick, as well as with regard to those who have received all or a part of their higher education elsewhere.

There are those who are inclined to the sentimental ideas, which cluster around the recollections of the school-day associations, while within the heart spring those emotions of tenderness, the outcome of gratitude for the favors received in the days of struggle for wisdom. Some are honest. By their fruits ye know them. Others, of course, take it all out in enthusiasm, and even forget to take a small annual collection for their dear old *mater* on the day of prayer for schools and colleges, nor do they put forth any more effort to send in students to fill up the classic corridors.

Then, too, there are many who look at this question from the standpoint that we must go ahead with what we have and do the best we can. Just here is where we need to concentrate our attention upon the problem. Perhaps they are right,—yet it cannot be more than perhaps. We cannot ignore conditions. There are limiting conditions to Hartwick which must not be ignored. Suppose I should purchase a tract of land in certain parts of Florida before seeing it. As well might I expect it to fulfill the purpose of good arable land, when it was conditioned by sand, as to expect to build up a flourishing school by ignoring many of its limiting conditions.

This question has been made one of more than local interest

to the Church by the action of the Board of Trustees of Hartwick Seminary at its last commencement, which is as follows: "*Resolved*, That we request the Board of Education of the General Synod to include the educational interests of our State in their consideration, and that they make an appropriation to this institution."

The New York and New Jersey Synod endorsed this action at their last annual session in the following words, "That it is the sense of this synod that the Board of Education ought to contribute to the immediate wants of Hartwick Seminary."

That the end desired would be attained to the Lutheran Church in the state of New York in regard to the college idea, if Hartwick could at once be helped to \$50,000 more, is yet a question. A question—because of her limiting conditions. I shall speak of them as simple matters of fact—and leave them to the tribunal of the judgment of my readers. I know the idea obtains almost universally that one must "always put the best foot foremost," which generally is to cover up many existent facts from the prying eye of the public gaze. If I be deemed guilty of any breach of "good form," my only apology is that I regard Rome's interests greater than Cæsar's.

THE LIMITATIONS.

1. *In the first place Hartwick is isolated in the country.* The seminary building, a very comfortable and commodious structure of brick, is located along the old post-road four miles south of Cooperstown (a town of about 2500) to the west of the Susquehanna valley, one-half a mile from the railroad which passes through the midst of the valley from Cooperstown to the junction with the "D. & H." R. R.—12 miles south of Hartwick. The junction is 70 miles southwest of Albany.

The seminary is greatly limited in not having the many benefits which accrue to a school from association with a small village, if no more. Cooperstown is a fine inland village upon the south extremity of Otsego lake—the "glimmer-glass" of J. Fenimore Cooper, but Cooperstown is practically out of reach as far as

many of the benefits are concerned in the consideration of the vital interests of a school in its location.

2. *In the second place, Hartwick is limited by our state school system.* Hartwick has been a power in the past and has enjoyed the distinction of an enviable reputation. But the educational system of the state has grown by degrees to be almost like Nebuchadnezzar's tree. The academies are in the shadow. There are so many academic union schools in the villages of New York that their effect has been to close many of the old line academies. This tendency has affected Hartwick very much of late. For instance, Schenevus, a small village on the "D. & H." railroad in the same county has eight teachers in her union schools. Worcester, an adjoining village to Schenevus in the same county has reached a \$12,000 building and starts off with Greek, Latin, French, German, &c. Cooperstown has a fine union school, and pays a principal in the neighborhood of \$2000 a year as the head of it. There are now about ten schools in the county that claim to prepare for college, and are academies. In fact Hartwick is mainly run upon the same basis under the system of the Regents' Examinations, which are the same as in the other schools, except where the course may deviate somewhat as a preparatory directly to the theological department. As an academy Hartwick comes now into competition with 357 similar schools in the state.

Yet one thought more in this connection. At Oneonta, a place of about 10,000 in the same county (the county of Otsego) within a few years has been established a state normal school for teachers, thoroughly equipped and has about 600 pupils in attendance. This school cannot help but cast a shadow over Hartwick, *locally*, even though enough money is secured to gain a college charter and furnish a faculty to teach a college curriculum.

The last year's catalogue of Hartwick corroborates these observations. Under the head of students in a total of 68, there were from without the county 19, from within the county 49 of whom 22 were from the immediate community. (The state map of New York in the INTERNATIONAL CYCLOPAEDIA gives

above places and railroads with the exception of Hartwick Seminary, which is half-way between Cooperstown and Milford.)

3. *Hartwick is situated to one side of our Lutheran population.* There is only one Lutheran church in the county, hardly able to support a pastor, at Maryland, besides the seminary church at Hartwick, where Prof. Alfred Hiller, D. D., officiates as pastor. There are no Lutheran churches in the counties to the south and west. With the exception of the descendants of the Palatinate Germans, who settled in Schoharie county, the great bulk of our Lutheran population is located along, or adjacent to, the Hudson river and the New York Central railroad. This fact leads us to direct attention to Albany as a centre of our Lutheranism—the Mecca to which all direct their pilgrimages. In our judgment it is the only place where should be established

A NORTH-EAST COLLEGE.

Prof. Austin Phelps in his introduction to "Our Country" by Dr. Strong, says: "The general law has been that Christianity should seat itself in the great metropolitan centres of population and of civilized progress. * * Its affinities have always been for the youthful, the forceful, the progressive, the aspiring in human character, and for that stock of mind from which such character springs. By natural sequence, the *localities* where those elements of powerful manhood are, or are to be, in most vigorous development, have been the strategic points of which our religion has taken possession as by a masterly military genius." This general law of Christianity is doubly true with regard to our educational centres.

Just here the question may arise in the minds of many as to how the institution at Hartwick came to be located in such an *unstrategic locality*. I will answer this thought as briefly as possible.

John Christopher Hartwick, an eccentric German Lutheran preacher, after securing by a deed, dated 23d May, 1750, from the Mohawk Indians, in consideration of one hundred pounds

currency, obtained title from George II. of England, by letters patent, Apr. 22, 1761, to 21,500 acres of land in the region where Hartwick Seminary is now located. His idea was to civilize and Christianize the Indians by a speedy settlement of his patent with white folks. He never married. He died July 16, 1796. By will he bequeathed his estate for the purpose of building a city upon his patent to be called the "New Jerusalem" and for the purpose of founding an institution to educate the Indians, and prepare young men for preaching the Gospel to the natives, with this proviso: "that whenever there should be no more need of missionaries to red and black heathen, the compass of the institution might be enlarged to classical learning."

To build a city on the property of the deceased according to his wishes was an impossibility. Then a considerable part of the land was sold (worth only \$1.00 an acre at that time) for the establishment of a theological and missionary institute.

The executors and curators under the will held their first session on the 15th day of September, 1797, in the city of New York. Rev. Dr. John C. Kunze was appointed literary director with a salary of \$500 a year, and Rev. A. T. Braun, pastor of the Lutheran Church at Albany, his assistant, at a salary of \$250. To ascertain whether the patent would be an eligible site for the seminary Rev. John Frederick Ernst was sent to preach for the inhabitants, and to assist in the education of their youth. He was to receive as compensation the use of 100 acres of land, rent free, and \$250 in money. Rev. Mr. Ernst accepted the position, but after three or four years, in consequence of some disagreement between the inhabitants and himself, he left the patent, when the administrators of the estate appropriated 20 acres of land for school lots and sixty pounds per year for the support of two school-masters. By this time it appears that the Indians had largely, if not entirely, disappeared from this vicinity.

Rev. Dr. Henry N. Pohlman in an historical address at the semi-centennial of Hartwick as to the location gave the following: "But no sooner was it known abroad that a seminary was to be put into operation, than claims and offers from various localities poured in for the institution. The church at Rhinebeck,

where Rev. Dr. Quitman was then pastor, seems to have moved first in the matter and made generous offers of land and subscriptions, in case the institution should be established there. But this application found no advocate among the administrators, except in the person of the Rev. Dr. Kunze. Another claim was presented from the united Lutheran churches of New York, and the managers of the estate were at one time willing, if it could be legally done—for which purpose the opinion of Aaron Burr was to be taken—to transfer to them the whole of the property, provided the corporation of said churches would give bond that the revenue arising therefrom should be solely applied for the benefit of the Hartwick institution, to educate ministers of the Gospel and missionaries. But for some reason unknown the transfer was not made. At the same time the people of Cooperstown were anxious to connect the seminary with their academy, and offered the building lately erected at a cost of \$1500 for this purpose. Both executors gave their consent, and serious steps were taken to accomplish this object. But the project failed because the land they intended to convey to the trustees of said academy was found to have already been sold during Hartwick's life-time.

“From that period the institution seems to have gone begging, for it appears that the Lutheran church at Schoharie had a transfer of the property proposed to them and were willing to accept the offer. Mr. Braun, the assistant professor, thereupon moved from Albany to Schoharie, and collected a few students whom he prepared for the study of divinity. But before the transfer could be made, the trustees of Ebenezer church, Albany, who imagined that their claims were superior to any other locality, seeing that the remains of the deceased were deposited in the chancel of their church, and that he had devised a hundred dollars annually for the support of their pastor, laid before the administrators, now reduced to two by the death of Mr. Muhlenberg, a proposition, which seems to have met with their approval. For on the 27th of October, 1801, articles of agreement were entered into between the parties, by which all the estate was to be deposited with the trustees of Ebenezer church,


for the purposes of the seminary, they furnishing the site and promising to use their best endeavors for the erection of a suitable building upon it: and the literary director meanwhile instructing students of divinity at the place of his residence, and his assistant, the beginners.

“And now the the vexed question of locality being settled, it might be imagined that all things would work smoothly toward the desired end. The trustees had selected an appropriate site in the neighborhood of the capitol, issued proposals for the erection of the seminary building, purchased stone for the foundation, and in all things acted as if they had a mind to work. But unexpected obstacles arose. The inhabitants of the patent who, since the transfer, had been deprived of their accustomed yearly contribution of \$150 for schools, raised a sum of money for the prosecution of the executor. Dr. Kunze, whose salary had been reduced by the trustees, was far from being satisfied with the arrangement, and refused to join with Mr. Van Rensselaer and the trustees in a petition to the legislature for a charter. A suit in chancery was threatened. A resolution was introduced into the legislature inquiring whether the property of Hartwick for want of proper heirs had not escheated to the state, and so many discouragements were thrown in the way that the work ceased and finally at a meeting of the trustees on the 14th of April 1808, they resolved that since it was found impossible to execute the trust committed to them, they would redeliver the property into the hands of the only surviving executor, J. Van Rensselaer—Dr. Kunze, the curator, having died in 1807—and two years afterwards the materials used for the foundation were ordered to be sold.”

At the death, in 1810, of Mr. Van Rensselaer, by his will John C. Knauff, a practicing physician and a trustee of Ebenezer church, was appointed to succeed him as executor. And after consultation with the officers of the Evangelical Lutheran Ministerium of the State of New York, it was decided to locate the seminary on the patent. In the latter part of the following year proposals were issued for the erection of the necessary buildings.

A favorable contract having been made, the foundations were laid in 1812, and in the following year the first building was completed at an expense of \$4,275, to which the inhabitants of the patent, who were so much interested in securing educational facilities for their children, contributed \$162.50. The institution was opened on the 15th of December, 1815, with Dr. E. L. Hazelius, "a name honored wherever known," at the head, and John A. Quitman, "afterward so prominent in the history of our country as a general and statesman," as assistant.

So at last Hartwick was located. Peace to the ashes of the generous benefactor. But we cannot escape musing upon the thought "what might have been" had his ashes been mingled with the dust of the patent and that Hartwick were flourishing at the capital of the great Empire State at Albany. Who can estimate how much the cause of Lutheranism has been retarded by the unhappy forces that were successful in moving the institution from its first foundations at Albany into regions that are still remote.

To my mind as I look at the sign boards directing the way in the consideration of this problem they all point one way,  "To Albany."

WHY AT ALBANY?

1. Because Albany is the centre of Lutheranism in New York State. It is the hub. Hartwick is just outside of the tire of the wheel. The greater part of the strength of our Church in the State of New York is scattered along the line of the Hudson river and New York Central railroad from New York city to Buffalo. Dr. Carroll in the first volume of the American Church History series gives the following report of our churches in the leading cities along this line:

New York City,	24 Churches,	. . .	16,125	Communicants.
Brooklyn,	25	" . . .	14,732	"
Albany,	6	" . . .	2,448	"
Utica,	5	" . . .	2,144	"
Syracuse,	5	" . . .	2,580	"
Rochester,	7	" . . .	4,847	"
Buffalo,	13	" . . .	13,460	"
	<hr/> 85		<hr/> 56,336	

We also look at it from the General Synod standpoint. According to the minutes of the three General Synod bodies we have:

New York & New Jersey,	38 Churches,	. .	7,844	Communicants.
Hartwick,	33	"	. . 4,589
Franckean,	24	"	. . 2,046
		<hr/>		
		95		<hr/> 14,479

Or an object lesson by counties: Albany, 985; Schoharie, 1,697; Rensselaer, 1,246; Montgomery, 1,205; Fulton, 732; Columbia, 1,075; Dutchess, 896. A total of 7,836—over one half of our General Synod Lutherans in the State.

We think that this is sufficient to show that Albany is the very centre of Lutheranism in New York.

2. Physical advantages. We do not see how it should be necessary for us to speak of these: water works, gas, electric light, side walks, street cars, a good market, boarding house facilities, accommodations for many for whom you need not provide dormitory, quarters to suit those of the largest pocket-book as well as of the most slender financial reserve, and plenty of room for Commencement.

3. Lutherans of different shade as to bringing up could here be well accommodated. We have not only a General Synod church—Ebenezer's, where repose the sacred dust of John Christopher Hartwick, of which Rev. Dr. G. M. Heindel, is pastor, but also a German Council Church of which Rev. Hugo W. Hoffman is pastor, and an English Council Church of which Rev. D. Luther Roth is pastor. These churches are all united in work in the Young People's Luther Association. Why not in regard to a good Lutheran college? It certainly would help each church and focalize our strength in the capital city.

4. Intellectual advantages. Here you could find many of your intellectual dishes all prepared, and from the great variety you could not only get just what you required, but the very atmosphere would be a stimulant to quicken your efforts to greater appropriations: such as lecture courses, political and legislative orations, sermons of all texture and variety, specialists as lecturers—as an extra to their regular professional work in the city,

reading rooms, libraries, etc. Indeed you would come into touch with the throbbing pulsating world in which you are to become a factor in directing and controlling efforts as well as restraining and checking certain tendencies. I believe the argument has nearly become obsolete that we must not put our schools in the larger places because of temptations thereby coming into the way of the students. We cannot lay down our conditions for all on a basis of limits for the black sheep.

5. An indirect influence. Many completing the college course would enter into further professional study at the law school or medical college, or entering into business life would continue friendly relations with the college, and also continue in their active associations with our Lutheran churches during the time of their professional studies or commercial engagements.

6. A nucleus of power. Even as Bishop Doane set forth the idea that a cathedral at Albany would be a centre of power and influence for the Episcopal Church, even more so would a college there be to the Lutheran Church.

THE REMOVAL QUESTION.

The matter of removal of Hartwick is an old question. It flourished before I was old enough to take much interest in it. The board of trustees "long, long ago," I believe, bound their successors never to move Hartwick from its present location upon the payment by the inhabitants of the neighborhood of a comparatively insignificant sum of money at the time of rebuilding. Whether or not they could satisfy the demands of the law by any release from the people thereabouts is a question for the courts. That, however, is not the leading question. If necessary, or if desirable, Hartwick may continue to fulfill an important function in New York church education, even as Selinsgrove does a work of her own not far from Gettysburg.

As to a theological department at Albany, that is a part of the problem to be worked out. If you are unable to move the whole institution from Hartwick, according to its foundation, theology must be taught at Hartwick.

And now in *conclusion* let me say that I know that there are

those who will echo the following words of Rev. Dr. Charles A. Smith: "Those who have studied most thoughtfully and intelligently the laws of influence, are aware that natural scenery has much to do with the formation of character. And, therefore, we think the literary institutions of the land, as far as may be, should be planted away from the din and materialism of the city, where the valleys smile and the mountains fling their solemn shadows."

They may say Albany is too much city. Indeed you can get all the delights of the country in some of the delightful suburbs of Albany, but I hold that any such objection is submerged beneath the many other considerations which would lead the new college to Albany. There is no other place which has so many unique features of attraction. Brought up along the waters of the beautiful Hudson no communion with nature is more enchanting to me than from the surface of its silvery sheen.

In the fourth volume of the American Church History Series, on "Lutherans," by Rev. Dr. H. E. Jacobs, in the closing paragraph he says: "The great need of the hour is for the establishment of strong institutions thoroughly equipped for the cultivation of theological science, so as to communicate to the religious world of America the rich treasures of Lutheran theology, and in the English language and in the molds of the nineteenth century to proclaim clearly and fearlessly the very same precious truths of the gospel, which gave her a name and made her a power in the days of the Reformation."

Surely no more important question can be presented to the Board of Education: no greater problem can engross the minds of the Lutherans of the great Empire State than that of the establishment of a well equipped college in the North-East. And the fact that the value of Lutheran Church property in New York is more than half as much as the Lutheran property in Pennsylvania is an evidence that the Lutheran Church in that section has the financial ability, if she have only the willing hand and heart. Even large cities acknowledge benefits of an educational nature. The *Evangelist* of Feb. 9th has the following, which shows the attitude between colleges and cities:

"On Friday evening, February 2d, Dr. S. A. Ort, President of

Wittenberg College, addressed the Board of Trade, of Springfield, O., on the relations of Wittenberg College to the city and its present needs, in order that it may be still more valuable to the young men of the city. He showed its advantage to that class who could not well go away for a college education, and could here receive a thorough education at a comparatively small cost. He asked the Board to consider that the college yet needed a building for special scientific work, and the campus which was beautiful by nature needed the aid of art to make it what it should be. The meeting was quite large and those present manifested an appreciative interest in the subject presented which will be again taken up hereafter. No finer grounds and site for a college can be found anywhere than those of Wittenberg. The city should not neglect to give the proper aid and attention to the institution that has already done so much for the city, and which will always give back large returns for any investments made for her improvement."

ARTICLE XI.

PROF. PIEPER AND THE LUTHERAN MANUAL.*

BY REV. J. B. REMENSNYDER, D. D.

Prof. Pieper, the well known successor of Dr. Walther, in the December number of the *Lehre and Wehre*, has a lengthy and scholarly review of the "Lutheran Manual." Of the candor and courtesy of this critique I have no complaint.

It sets out with expressions of emphatic approval: "The Manual is written from the standpoint of the General Synod, which is not ashamed of Lutheran doctrine, but is willing to confess it. The author's inspiration for the Lutheran Church appears so clearly throughout in this book, that every Lutheran reader is favorably impressed with it." When our "Missouri" brethren can utter such earnest words as these of our staunch

*Boschen & Wefer Co. 96-98 Fulton St., New York. H. S. Boner, 42 N. Ninth St., Philadelphia.

Lutheranism in the General Synod, it certainly does look as though the era of intestine prejudice and detraction were disappearing, and that of mutual respect and Lutheran brotherhood drawing near.

Continues Prof. Pieper: "The doctrine of justification is properly placed in the foreground, and the author speaks of this doctrine as the *articulus stantis et cadentis ecclesiae*, so that every Lutheran must in his heart rejoice over it."

Nevertheless it is at this point that Prof. Pieper feels compelled to offer cautionary and adverse criticism. To my remark: "While justification by faith has a place in the Calvinistic system, it is yet made secondary to the absolute sovereignty and decree of God," he objects that not even in the background does Calvinism leave any place for the article of justification by faith. And here I will not join issue, as perhaps my desire to deal justly with a foe may have led to too generous a concession. But when he says: "The author here says: 'Without any sphere for the freedom of the will.'—As in the connection in which these words occur, the subject is faith, the reader will come to the conclusion that according to the Lutheran doctrine a free will as to faith, and also as to spiritual things, is imputed to man," I strongly demur. I hold with all our confessions just as positively as Prof. Pieper can, the natural impotence, inability, and helplessness of the will of man. And when I speak of Lutheranism in opposition to Calvinism maintaining a "sphere for the freedom of the will" as pertaining to faith, I only mean that our Church believes the universal offer of grace to be honest, hearty, and sincere. That is, that with the offer of grace through faith the Holy Spirit confers the power to believe. That with the command there is conveyed the possibility of obedience. If we refuse to allow that much of a sphere for man's voluntary action, when quickened by the calling, awakening Spirit of God, I fail to see how we can draw any line between Lutheranism and Calvinism. Dr. Hodge thus draws the distinction: "The Lutheran and Reformed Churches are distinguished in all that characterizes their theological systems, by the fact that the latter allow the supremacy and sovereignty of God in the working of

his Providence and grace to determine *everything*, while the former [Lutherans] leave more or less to the error of restraining God's liberty of action by the assumed powers and prerogatives of men."* While, of course, Dr. Hodge here states the Lutheran side unjustly, he yet sustains this main point of distinction that, while in Calvinism God determines everything, Lutheranism does leave certain voluntary action by which every man decides his own eternal state. We hold, as Dr. Baugher well puts it in his Holman Lecture on the Augsburg Confession on Free Will: "Paying less attention to logic and more to the Scriptures our Church teaches that the reason why any to whom the Gospel is preached and grace is offered are not regenerated, converted and saved, is because they resist the Holy Ghost and refuse to accept the proffered grace. For in evil we have seen man has freedom of will, and he may by his own natural powers refuse and resist God's grace."† This is the only sphere for freedom of the will that the Manual teaches as characteristic of the Lutheran Church.

Prof. Pieper also criticises my quotation from Prof. Loy: "The Lutheran Church has always been a unit in the rejection of those gloomy errors, which center in the theory of absolute election to faith."

I by no means deny, as Prof. Pieper seems to gather from this citation, an election to faith. But the distinction between Calvinistic election and Lutheran election, is that the former is the result of an "*absolute*," unconditioned decree, the latter of a decree *conditioned* by the divine foreknowledge, as taught in Romans 8 : 29: "For whom he did foreknow, he also did predestinate." But this reference to Prof. Loy's citation indicates perhaps the source of Prof. Pieper's sensitiveness. I have undesignedly trenched upon the Missouri and Ohio controversy as to predestination, and no wonder if I have stirred the embers afresh. This was about the last thing the author meant to do. He simply sought without prejudice to set forth the Lutheran doctrine.

*"Systematic Theology," Vol. I., p. 536.

†Lectures on the Augsburg Confession. First series, p. 721.

The Professor, further, says that the expression: "A faith quickened by love, has an un-Lutheran sound. Faith gives life to love and not the reverse. But here it is only a mistake in the expression of the author. He before and afterwards represents the relations of love and faith correctly." And the Professor could have gone further and said that I show emphatically that it is "Faith that gives life and not the reverse."

Prof. Pieper closes his extended critique with the remark: "Perhaps later we may have occasion to examine the most important and interesting chapters of the Manual, viz., the chapters which treat on the sacraments and the doctrines of the Church," and then concludes: "We acknowledge having read the Manual with great interest and many parts of it with great joy. But in some points the Lutheran truth does not have due expression. The cause of this evidently arises from his many citations, which he uses in presenting the doctrines, instead of using his own words." The writer cannot but appreciate this testimony to the accuracy of his Lutheran consciousness, yet as he was writing a book for the whole Church, it certainly clothed it with a much greater authority, to let representative Lutheran writers—including Prof. Pieper himself—vouch for its doctrines than had he presented them from a wholly individual standpoint.

Professor Pieper's critique may seem to some as unnecessarily subtle and refined as it is undoubtedly learned and able. But I scarcely think it is open to this criticism. It is a very difficult thing to put too high an estimate on God's truth.

The smallest fragment of it is precious beyond price, and whether for its place in the confessional theology of a church, or for the moulding of rotund Christian character, it cannot be too highly prized. I will not decry the "Missourians" as "hair-splitting" theologians, only so that they contend for the truth with charity and "speak it in love." And I shall await with interest what further Prof. Pieper has to say upon other parts of the book. And his and other criticisms, presented in a similarly courteous manner, will be carefully weighed in the issue of future editions of the "Manual."

ARTICLE XII.

REVIEW OF RECENT LITERATURE.

MACMILLAN AND CO., NEW YORK.

Essays on Questions of the Day, Political and Social. By Goldwin Smith, D. C. L.

We have, here, Mr. Goldwin Smith at free lance on the great questions of the day, all the deeper problems of practical politics and the social life of the leading English speaking peoples of the world, government, industry, money, tariff, suffrage, education, socialism, church and state, the Jewish question, the Irish question, prohibition in Canada and the United States—all the thronging, troubling issues of the stirring times in which we live.

Rich and stimulating are the terms best adapted to describe the brilliant discussions of this book, reminding us of the saying widely current, that it is the province of the true controversialist, not so much to impose his own conclusions on the minds of his readers, as to put them in the way of making rational inductions of their own. These are all liberal discussions, though, in the wide range of them, and involving issues about which there is much partisan rancor and political frenzy abroad, the writer, in expressing his convictions, is always refreshingly positive and direct. And so we rise up from the reading of these essays not simply entertained and fascinated by the rare lucidity of the style, but instructed, even when the author's English proclivities incline him to take a somewhat un-American view of the topics under review.

For example, the tariff, of which Mr. Smith writes boldly and confidently from an English point of view, when discussing American complications,—we have no feeling of being “gorgonized” in the interview “with a stony British stare,” but are allowed to go away carrying with us the happy *jeu d’esprit* in the etymology of the word “tariff,” which signifies “*he knew*,” so called, perhaps, because nobody knows. Theory to the contrary notwithstanding, we somehow know that, for American trade, protection is our great practical behoof. The general principle that guides the writer in the detail of his political philosophy is, that the civilization of England and this country is essentially homogeneous and, generally, the principle is sound,—but there are subtle differences arising from geographical location and political history, that must enter as large elements into any practical solution of economic complications falling to the lot of our new world for which the old world has no key.

Nevertheless in all Mr. Smith's discussions, even when dealing with

questions which have no local interest for us, there is a genial philosophy, and a breadth and shrewdness of practical remark, that is of universal application, and meant, doubtless, as a suggestive *aside* for our country, which the writer is free to say he loves as his own. For example, "Disestablishment" is a question that can claim the interested attention of an American only at a long range, and yet the writer has incidentally developed many lessons of timely importance, as bearing on the momentous "sect struggle" upon which we are somewhat boisterously embarked on this side of the water.

As a specimen take this on p. 74: "It may be that in America preaching is more cultivated than theology, and that this is partly the consequence of a system which makes the power of attracting congregations the passport to the high places of the clerical profession. It is, however, fully as much a consequence of the rhetorical tendencies of democracy in general. The tastes of the uneducated or half-educated are uncritical, and it is inevitable that there should be, as unquestionably there is, rant in the popular pulpit, as well as on the political stump. But there is also preaching of the highest order, and such as, if good is to be done by preaching at all, must do a great deal of good. It may be doubted whether the English pulpit can vie with that of the United States. It has hardly had a greater preacher, or in a higher style, than the lamented Phillips Brooks. There is a tendency, perhaps, to overstrain for effect, but this is an intellectual characteristic of the age. People are no longer content simply to 'hear the Word of God;' they crave for eloquence as they crave for ritual, and the result of the attempt to supply it is sometimes overstrain." A mild left-handed rebuke for the wide-spread neglect of theology in our American pulpit, and the prevailing "overstrain" in the way of "big meetings" and spectacular show.

As bearing upon the out-break of ritualism among the churches, this brief extract from p. 82 is shrewdly seasonable and suggestive: "To the attractions of ritualism, while the minds of the people in the cities are sometimes open, those of the peasantry are completely closed. They lack the cultivated sensibility, they are utterly devoid of any historic link to the Middle Ages; their life is hard, and what they seek in religion is practical comfort, not the gratification of fancy or taste."

Space will not allow further comment on these admirable essays, except to say that no one interested in the live issues of our time can afford to overlook this volume.

W. H. W.

THE CHRISTIAN LITERATURE CO., NEW YORK.

A History of the Evangelical Lutheran Church in the United States.

By Henry Eyster Jacobs, Norton Professor of Systematic Theology in the Lutheran Theological Seminary in Philadelphia. pp. 539.

The Lutherans are ahead this time, thanks to the diligence and assiduity of Dr. Jacobs. In the American Church History Series, of which

this is volume IV., Dr. Carroll's being made volume I., the work on the Baptists and that on the Congregationalists were to have appeared before that on the Lutherans, but the Lutheran author, notwithstanding the peculiar difficulties which encompass the preparation of a Lutheran history, was the first to hand his manuscript to the publishers.

The story of Lutheran faith, struggle and growth in this country as told by Dr. Jacobs, is so fascinating that any reader must find it hard to bring himself to the task of criticism. One is satisfied with the enjoyment of the banquet without engaging in the discussion of its merits. Yet we are expected to do the latter by way of discharging our debt for the former.

The first feature of this volume likely to evoke unfavorable comment, is the apparent disproportion of space devoted to the earlier and the later periods of the Church's history. Exactly two-thirds of the volume is occupied with the fragmentary, incoherent and, mostly, feeble Lutheran communities which antedate the organization of the General Synod, allowing just one hundred and seventy-six pages for the narrative of the marvelous expansion and development of the last seventy years, during which the denomination has six times doubled its numbers. Much might, however, be said in defence of this disparity. Not only are the foundations of such importance as to command the larger share of attention, but the history of that period has an uncommon charm, and an incomparable significance. On the other hand, it is yet too soon to attempt anything like a history of the salient events which in the last thirty years have transformed the Lutheran body from an obscure and uninfluential sect to one of the foremost religious factors of the land. A just and faithful portraiture of those events is not to be expected until all the actors have passed from the stage, and the lapse of time shall give the historian the proper perspective.

The modern periods being thus severely limited, the blemishes of this volume are sure to appear mostly under the category of omissions. A long catalogue of these may be made up. But critics familiar with authorship will pass a lenient judgment here. On a map of Pennsylvania drawn on a canvas measuring one square yard, we would hardly expect to find every streamlet, every hillock, every clump of bushes in the Keystone State, and yet there may be minds so unreasonable as to decry a volume, which in attempting to cover eighty years of the most stirring history of a vast communion in twice that number of pages, fails to make mention of every ecclesiastical phenomenon, however insignificant or ephemeral. No one is justified in demanding the impossible from another.

The numerous antagonistic divisions of the Lutherans render it a task of extreme delicacy and of herculean difficulty to write their history in one volume, to present them all as constituting together one great Church, and to do justice to all sides of all the questions which

divide them. He would be more than human who could perform this task so successfully as to please everybody. Dr. Jacobs has somewhere stated that no man could write on a subject without bias, and we are sure he does not claim impartiality for his own work. Yet he does not write as a partisan, and his animadversions are so far from sparing his own body, that the severest strictures in the volume fall upon the Ministeriums of New York and of Pennsylvanian, usually reckoned as the most important constituents of the General Council. Sure enough, the first attacks on the volume came from that body, and his own brethren have laid it to the charge of the amiable author that he was born and educated at Gettysburg.

Certainly no writer from the General Council, or from any other unfriendly quarter, has been so fair to the General Synod or given so just and candid a representation of its position. The hackneyed charge against its want of Lutheranism when it was organized, or its unfaithfulness to Lutheran doctrine when it was disrupted, finds no place in these pages. The General Synod is admitted to have been fully as sound "as the Synods that united to form it." It must be "regarded as a very important forward movement, and its influence as beneficial. It necessarily was not without the weaknesses that characterized the Lutheran Church in America at that time." But the "General Synod was a protest against the Socinianizing tendency in New York and the schemes of a union with the Reformed in Pennsylvania and with the Episcopalians in North Carolina. It stood for the independent existence of the Lutheran Church in America, and the clear and unequivocal confession of a positive faith." "Lament defects as we may, *the General Synod saved the Church*, as it became Anglicized, from the calamity of the type of doctrine which within the New York Ministerium had been introduced into the English language."

Dr. Jacobs carefully discriminates between "the individual opinions of the most influential Professor" at Gettysburg, and the Seminary itself, which "was placed by the General Synod, in 1825, upon the most unequivocal basis of a subscription to the Augsburg Confession." He admits that the Seminary and the General Synod were thus placed "upon higher confessional ground than had been occupied by the Ministerium of Pennsylvania, since its departure in 1792 from its earliest constitution. *It was a pledge to a distinctively Lutheran position.*" Later, in speaking of the Franckean abandonment of the Augsburg Confession and their teaching an entirely different doctrine on "three essential particulars," he is careful to note that this "can in no way be regarded as having anything whatever to do with influences that had entered from either Hartwick or Gettysburg."

When the era of disruption is reached, the author maintains, that the delegates of the Ministerium in their withdrawal at York "did not regard their act as severing the connection of the Ministerium with the

General Synod," even though they regarded the action of the General Synod as unconstitutional. With the amended basis then proposed and afterwards adopted by the Synods "the Ministerium of Pennsylvania was satisfied;" it resolved in 1865 to maintain its connection with it, "because of its conviction that the action of the General Synod, subsequent to the withdrawal of the delegation, was promotive 'of the unity and purity of our beloved Zion.' " And he deems it "probable that if there had been no further cause of friction during the interim, the Ministerium of Pennsylvania would have participated in the organization at Fort Wayne in 1866, without conflict or objection, and the General Synod would have remained unbroken." That further cause of friction was the establishment of the Philadelphia Theological Seminary in 1864.

The relation of Muhlenberg and his associates to other communions forms a sensitive theme for Lutheran historians. Those of the General Synod are wont to glory in it, Missouri views it as a proof of doctrinal laxity. Dr. Jacobs confesses that "there may have been, for a short time, some disposition on the part of the Halle missionaries to have welcomed some sort of organic union with the English Church," and in quoting Muhlenberg's extraordinary concessions on this point, his comment is "The great founder of the Lutheran Church in America was giving away far more than he was conscious of."

Another sensitive point for the author's touch was the very gradual development of the Lutheranism of Dr. Charles P. Krauth, Jr. Not only was "the cause of the General Synod never pleaded with more eloquence than by him" in 1857, but he "was not yet ready to recommend the indorsement of any of the Symbolical Books beyond the Augsburg Confession." "He was satisfied even with the statement that the fundamental doctrines were taught 'in a manner substantially correct,' " and held Art. X. as "the only one in which there is a confessed distinction between the Lutheran Church and the other Churches of the Reformation." When Dr. J. A. Brown as a director of the Theological Seminary preferred charges against the author of the "Definite Platform," it was the intervention of Dr. Krauth, Jr.; that arrested the proceedings against his former instructor.

In the humble judgment of the reviewer Dr. Jacobs does not set forth as clearly as he might have done, the part borne by Dr. C. P. Krauth, Sr., in bringing the Lutheran Church back to her historic position and her self-consciousness, and the fact that during the controversies connected with the "Definite Platform" he showed both in his private letters and in his public utterances, "a more decided antagonism against American Lutheranism than his son did during the same period."

The printer compels us to conclude, which we do with the feeling that we can wish Lutherans no greater boon than the reading of this volume, and the Lutheran Church no greater benefit than the wide circulation which its merits bespeak.

E. J. W.

CONCORDIA PUBLISHING HOUSE, ST. LOUIS, MO.

Dr. Martin Luther's Auslegung des Neuen Testament. (Schluss.) 4to.

If any one predicted failure when this House at the direction of the Missouri Synod undertook the stupendous task of bringing out a complete edition of Luther's works, he did not reckon with German industry and Lutheran devotion. The work is proving in every way a splendid success. Its elegant mechanical execution justifies the premium for German printing which this house received at the Columbian Exposition, while the editorial features represent a triumph of literary fidelity and labor rarely equaled. If only this great work could be placed generally into the libraries of pastors. As their meagre support puts this in so many cases beyond their power, congregations ought to return to a good old custom of placing a library in the church, for the benefit both of the pastor and the members given to reading.

The present volume corresponds with the Ninth of the Walch edition, although the contents are not altogether identical. It is made up of the larger Exposition of the Epistle to the Galatians, that of the Epistle to the Ephesians, of the First Epistle to Timothy, of the Epistle to Titus, of the First and Second Epistles of Peter, of the First Epistle of John, of the Epistle of Jude, and certain other brief exegetical writings. A number of the Expositions are in the form of Sermons, sometimes two or more on the same text, and of the more formal Expositions of a whole book there are sometimes several.

This volume closes Luther's Exposition of the New Testament.

E. J. W.

D. LOTHROP COMPANY, BOSTON.

Devotional Services for Public Worship, on the basis of those prepared by John Hunter, D. D. pp. 156.

Whether we rejoice or grieve over it, no one any longer questions that among the most notable movements in the Churches, is the return to liturgical forms on the part of denominations which formerly made determined opposition to them. Congregations have evidently grown tired of depending in the sanctuary service solely on the spiritual mood of the minister, and are claiming their right to join in confession and petition, as well as in song. They mean also to pray with the understanding as well as with the spirit.

Rev. Reuben Thomas, D. D., is the pastor of a Congregational Church in Brookline, Mass. His "Services" are based on those prepared by a Presbyterian minister of Glasgow, in part, however, revised and adapted from the Book of Common Prayer. It must sound somewhat strange to hear in a devotional work emanating from these quarters, such terms as Suffrages, A Morning Litany, A Vesper Service, the Offertory, &c., and to find special prayers for Advent, Christmas, Lent, Palm Sunday, Good Friday, Easter, Whitsunday, Trinity Sunday and All Saints. Are the chiefs of the Puritans on their way back to Rome?

We cannot say that we are impressed with either the simplicity or the brevity of the various services. The arrangement strikes us as one that can be followed only by intelligent people. The most conspicuous feature are the Responses, which are thickly interspersed with every part, a brief sentence or prayer of the pastor being everywhere followed by the voice of the people, making it throughout the people's worship, which is only another form of the phrase "public worship." The people are the public (*populus*).

The Psalms are so arranged as to make Responsive Readings for all the days of the month, but not in their numerical order, and the same mistake is made which mars the reading of the Psalter in the Episcopal Church, the alternation being that of the individual verses instead of that of the clauses in the same verse.

The old dread of allowing any priestly character to adhere to public worship, crops out even yet in the change inserted in the Apostolic benediction, making the minister say "be with *us*" instead of "be with *you*."

It seems inconsistent to retain it in the Salutation:

The Lord be with you,
And with thy spirit,

but it may be that there is less fear of the universal priesthood as expressed here, than of having any show of priestly functions attach to the minister.

E. J. W.

LUTHERAN PUBLICATION SOCIETY, PHILADELPHIA.

Augsburg Songs No. 2 for Sunday Schools and other Services. pp. 208.

A cordial greeting to a new collection of Augsburg Songs! In this we doubtless voice the sentiment of the Church, for the new S. S. Hymnal had scarcely been announced when we received our copy, and yet it already represents the "Fifth Thousand." This is a good sign, a sign that our Sunday Schools appreciate more and more the literature of their own church, and that our people want what the Church with great care and with adequate ability prepares for them.

We confess that nothing has pleased us more than the gradual disappearance of the so-called Sunday School hymns which were the rage about twenty years ago. The fol-di-rol-dol-de, de-did-al-de-de style of music and text which distinguished them was the greatest caricature of sacred song that has discredited American Christianity. But their day is over. We are at least beginning to have some taste and to show some sense of worship in the singing of the children.

The hymns of this collection are as a rule above criticism. Of the tunes we do not feel competent to speak. A number of the latter are from men in our own ministry, some of them hitherto unknown as composers, but well-known, as a rule, for their musical talent, and we believe it to be the Church's duty to cultivate such talent. We recognize a few of the classic German chorals.

On the whole we are very much pleased with No. 2, and we are quite sure that for the Sunday Schools of the General Synod nothing better is to be had, and if the officers of any schools go elsewhere for Sunday School music, it can only mean that they share the silly opinion that anything bearing a foreign brand must necessarily be better than our own.

On the Orders of Service, of which there are three, we have this to say: The whole English Lutheran Church has adopted a Service which, whatever departures from it are allowable, will always be regarded as the Standard Service. Its *order of parts* has not, to our knowledge, been attacked by any one. They are scientific and historic. The first thing proper for a religious assembly is to make confession of sins. The place of the Creed is after the Scriptures, it is the response of the people to God's word. Each of the Orders given here begins with joyful praises, the first one giving the *Gloria Patri* before the Confession; and in all three of them the Apostles' Creed comes before the reading of the Lesson. To the reviewer this is unaccountable, unless it is due to the fact that we have been so given up to liturgical confusion that it has become extremely difficult to have anything like a proper order in our sanctuary services. We fail to find anywhere a copy of the Apostles' Creed. Possibly the committee were hampered by the anomalous fact that we still publish and use two versions, and offence might be taken had they printed either.

In the II. Order the phrase "The Holy Ghost * * cometh by the Son from the Father" is in conflict with the Nicene Creed, which the General Synod publishes as one of its Symbols.

Happily these defects in the Service can easily and at any time be remedied, they are not in the body of the work and the committee and the printer can without any great expense make the corrections indicated.

On p. 204, the number 258, after Baptism, must be an error. E. J. W.

A. C. ARMSTRONG AND SON, NEW YORK.

A Harmony of the Gospels, in the Revised Version. By John A. Broadus, D. D., LL. D., with Notes by A. T. Robertson, D. D. pp. 264. \$1.50.

In the face of insurmountable difficulties Dr. Broadus offers us here one more attempt to present in a consecutive and chronological arrangement the whole contents of the four Gospels. Profiting by the errors of his predecessors the author's results are somewhat more satisfactory than any previous Harmony. Instead of following the division of our Lord's ministry into Passover years, he divides it into well-defined periods, tracing a gradual progress of the inner movement of the history. He inclines, however, to the theory of four Passovers, regarding the Lord's ministry to have extended somewhat over three years.

There are numerous brief footnotes which touch various points of

harmonizing, chronology and other matters, offering the reader conveniently the most important necessary information or assistance. The more elaborate notes on special points by Professor Robertson at the end, arranged under ten different heads, are among the most valuable features of the volume. Whatever may be our hopes of ever seeing a real harmony of the Gospels, no student of the Bible can afford to be without a work of this character and he is wise if he gets the latest.

E. J. W.

The Sermon Bible. I Peter—Revelation. 1894. pp. 391.

This volume completes the "Sermon Bible Series." Four volumes cover the Old Testament and eight the New—a due ratio in a work of this kind. The excerpts from published sermons on the respective passages of Scripture are well chosen, and, if used in the way of suggestion and for the purpose of stimulus, will prove helpful to the sermon writer. Among those from whose writings extracts are made are, Vaughan, Liddon, Lightfoot, Punshon, Leckie, Maclaren, Mozley, Alford, Kingsley, Manning, Beecher, Newman, Howson—mainly English preachers of wide celebrity. The references to works *in loco* are not the least valuable features in this as well as the other eleven volumes.

The Psalms. Vol. II, Psalms XXXIX--LXXXIX. By Alexander Maclaren, D. D. pp. 503.

The Epistles of St. Peter. By J. Rawson Lumby, D. D., Professor of Divinity in the university of Cambridge.

We have had occasion to notice many of the previous volumes of the "Expositor's Bible Series," and our general comments on those will apply also to these. The editor (W. Robertson Nicoll, LL. D.), has been very happy in his choice of helpers in preparing the series, and the volumes, as they succeed one another, maintain the excellent standard of the first. Dr. Maclaren's second volume on the Psalms is in line with the first—a compliment in itself, and Dr. Lumby's exposition of St. Peter's epistles is characterized by the best features of expository sermonizing. His preface is a clear and scholarly dissertation on the genuineness of the epistles and evinces high critical acumen. It is but due to the publishers to recognize the excellence and attractiveness of their work in this extensive series of volumes on the Holy Scriptures.

The Gospel of St. Matthew. By Alexander Maclaren, D. D. In Two Volumes. pp. 255 and 238.

These two books belong to a set in course of preparation by Dr. Maclaren. They are entitled "Bible Class Expositions" and are intended mainly for teachers and superintendents of Sunday-schools. Well adapted they are for these, but they will be found just as helpful to preachers and the general student of the Scriptures. If the Chris-

tian is looking for something suitable and exceedingly interesting for Sunday afternoon reading, he will do well to open one of these books. The author is at his best in them, and his name is an assurance in itself that the contents are of the highest order. They consist of expository sermons, but will serve quite well as a commentary. They aim not merely at information but the enforcement of moral and spiritual lessons, and those who have already read anything from Dr. Maclaren know what an adept he is at this. Whilst occasionally finding ourselves dissenting from him, we are so pleased with his views as a whole, that we are inclined to give an unqualified commendation. Five volumes (covering Matthew, Mark, Luke and John) have already been issued. We have on our table only those on Matthew, but we feel confident that the others are just as worthy of commendation.

CHARLES SCRIBNER'S SONS, NEW YORK.

The Barbary Coast. By Henry M. Field.

Dr. Field has become such a distinguished traveler as well as editor that he needs no introduction to any circle of intelligent readers—certainly not to the readers of the *QUARTERLY*. From the time that the reading world was delighted by “From the Lakes of Killarney to the Golden Horn,” Dr. Field has continued to travel and to give his friends the benefit of it. The route he describes in the present volume lay along the southern coast of the Mediterranean, whence he proceeded into the Desert of Sahara. The writer possesses the happy faculty of extracting from the scenes about him the essence of what is best and most profitable, nor does he regard his surroundings at any time with the eye of a pessimist. He is not blind to the shadows of Africa but, while he beholds the helpless, hopeless condition of the natives, he sees also their instinctive joyousness, and he revels with them in their sunny skies, balmy air, grand old mountains and luxuriant vegetation. He had many privileges, some of which were accorded him because he was no stranger in that land, and some because the fame of his illustrious brother, who had joined continent with continent, had preceded him, and of nothing does he write more entertainingly than of his visits to rulers in their palaces and to criminals in the prisons, where it is almost impossible for any one to gain admission. As might be expected by those who have read Dr. Field's books, he here describes whatever is most peculiar to the places he visits, natural scenery, architecture, homes, points of historical interest, the people, their habits, appearance, religious customs, and indeed all that is most worth knowing. We trust it is not the last book of the kind we are to have from the same writer and that he will not wait until he again longs to escape from the heat of religious controversy before he will hie away to some foreign shore and come back with fresh treasures for us to share.

The One I Knew the Best of All. By Frances Hodgson Burnett.

We know of no other book that can claim the right to share the peculiar individuality of this one. The writer explains in her preface that she might have felt a delicacy in presenting a sketch so autobiographical had she not felt that her book might fairly be entitled "The Story of any Child with an Imagination." Possessed 'of a strong desire to see below the surface and penetrate the mind of a child, she began to remember that there was one child whose mind had been an open secret to her, and a sketch of the one she knew the best of all was begun and continued until it grew to be more than a mere sketch. Mrs. Burnett writes of her own mind as she remembers impressions made upon it at a very early date and on to the age of fifteen. Her modest expression that it might answer for the "story of any child with an Imagination" is not easily accepted because the reader recognizes this as the story of a child with a remarkable imagination. Few, indeed, are the children whose mental world is peopled with such characters as was that of Frances Hodgson, fewer still are those who weave thrilling romances for the eager ears of schoolmates, and still fewer are those who are so conscious of the joy of living and of the ministry of Nature that they feel that their "soul is trying to get away like a bird." The whole story is beautiful, but there are some exceptionally beautiful parts as, for instance, the chapter that discusses "The Strange Thing." It is inimitable; and a more expressive term could not have been given to death, for no matter how common, it is the strangest thing in all the world. The description of the "Small Person's" mother is very suggestive in this period of so-called advanced work for women. Speaking of Sunday as being a happy day, she says: "A far more brilliant woman than 'Mamma' might have made it infinitely less an agreeable and bright memory. Hers was the brilliance of a sweet and tender heart." We found it very interesting to read of the effect the Civil War had upon the "Small Person's" English surroundings, of her removal to the land of Columbus, and of the circumstances that led to the first ventures which afterward made possible "Louisiana" and "Fauntleroy." It is a thoroughly beautiful story, and the many readers whose admiration and applause she has won will thank Mrs. Burnett for the glimpses of her own inner life she has given them.

Customs and Fashions in Old New England. By Alice Morse Earle.
pp. 387.

Modern books descriptive of Colonial New England form a striking contrast to what we were wont to get on that subject in former years. They are more realistic, but not less picturesque. We now get the facts, stripped of the glamour which cast a halo around every Puritan scene and custom. If what is related here were contrary to fact there are enough New Englanders on *terra firma* whose memory must carry

them back close unto the period covered by this volume, who would be quick and competent to resent a caricature and a calumny of their social and religious customs, their unspeakable oddities and their excruciating tyrannies.

The author has not made up her narrative from legends and traditions. She has been industriously and discriminatingly rummaging among the ancient diaries, manuscripts, newspapers and books, and in sympathetic and charming pages she gives us the result. What she says in the title-page is doubtless—we have abundant evidence of it—the general sentiment of New England to-day: “Let us thank God for having given us such ancestors; and let each successive generation thank him not less fervently, for being one step further from them in the march of ages.”

Pennsylvanians who cannot boast their Puritan or Mayflower descent, may take a just pride in a circumstance conclusively established by this work, namely, that the much lauded “forefathers” were in piety, virtue and sobriety not one step in advance of the Germans of that period in the colony of William Penn, although the former were far more favored with church privileges, such as they were.

Whether one is interested in the truth concerning those glorious colonial communities, or wants simply to read a fascinating book, he must supply himself with this latest picture of their Customs and Fashions.

E. J. W.

Student's New Testament Handbook. By Marvin R. Vincent, D. D.
8vo. pp. 160.

There is possibly no book more needed to-day by theological students and scholarly ministers, whose time is too limited for critical study, than such a bird's-eye view of “the Field of New Testament Study” as we have here presented. In a brief compass there is given us a clear survey of the language of the New Testament, its Text, its Canon, its Environment, and its Exegesis, with a classification of the best helps and sources of information on the respective topics, and a catalogue of the best Commentaries. A more helpful and convenient guide to the study of the New Testament Criticism has not, so far as we know, appeared.

With few exceptions the authorities and sources cited are German scholars. What Dr. Vincent has to say in defense of these citations may serve as a timely hint to Lutherans who do not appreciate the importance of the German language in our colleges. Referring to the complaint that his sources are so largely German, he says: “Only to such as make this complaint is it necessary to say that Germany furnishes the most and the best, and that no student can hope ever to master the science of New Testament Criticism without the study of German authorities in their own language. In all theological seminaries a knowledge of German ought to be a condition of entrance.” How many students in the seminaries of the General Synod are able to read a critical work in German?

E. J. W.

T. T. CLARK, EDINBURG.

[Imported by Charles Scribner's Sons, New York.]

The Twelve Minor Prophets. Expounded by Dr. C. Von Orelli. Translated by Rev. J. S. Banks, Headingly College, Leeds. 8vo. pp. 464. \$3.00.

This admirable work approaches very closely an ideal commentary. Critical in method, brief in compass, sound in judgment, terse and transparent in style, it guides the student into the heart of the text, rather than into a jungle of interpretations, and withal inspires him with reverence for its teachings. One of its most notable and commendable features is its conservatism. It is refreshing to find a Hebraist of the calibre of Orelli, whose works on "Old Testament Prophecy," "Commentaries on Isaiah and Jeremiah," etc., have given him no mean standing among Oriental scholars, maintaining the old views, and that too with a force which both bespeaks and carries conviction.

The scholar who at this day upholds the historical character of Jonah in the face of the whole world of Higher Critics, displays a moral courage that reminds one of the Reformer at Worms. With all the doubt and scorn and misinterpretation which the fish-miracle has called forth, that miracle is sufficiently accounted for by the high significance of Jonah's mission, the first mission of a prophet of the true God to a centre of the heathen world. It was an epoch-making mission, and therefore would reasonably be attended by a stupendous miracle, such as we find in connection with every new epoch in God's economy. There was need for teaching the chosen people, by this "history of Jonah," "its own incapacity to understand God's great dealings, and to take part in his world-embracing love, in order that it may become more equal to its high calling to carry God's revelation to the heathen." "Thus the mission of Jonah to Nineveh, so epoch-making in the Old Covenant, stands in intimately close relation to the central teaching of the New Covenant (the imparting of salvation to all the world through Christ's death and resurrection). From this point of view, therefore, the miracle appears fully justified on religious grounds." The book itself in fact "with its widehearted outlook on God's ways, and sharp criticism of the selfish spirit of the Jewish people, as a didactic work is itself a miracle in the literature of this people."

The author's admission that Zech. 9-11 was not written by that prophet, but by a later contemporary of Hosea, shows that he is independent of tradition, as well as of the current rage for overturning all traditional interpretations.

He gives an original translation of every book, which has sometimes a harsh sound to the English ear, although the English rendering of the whole work is smooth and idiomatic. No work has appeared for some time, which we commend more heartily to all students of God's holy word.

E. J. W.

What Think Ye of the Gospels? A Handbook of Gospel Study. By the Rev. J. J. Halcombe, M. A., Rector of Balsham, Cambs, Author of "The Historic Relation of the Gospels." pp. 128. \$1.50.

Mr. Halcombe treats with much learning and force a subject of perennial interest, the construction of the Gospel record, and the relation of the four Evangelists to each other. Reversing the ordinary view of commentators that the Gospels are to be divided into the three and the one, the three synoptists being in some way related to one another and the one, St. John, the supplement of the three, the author claims that St. John's Gospel must certainly have been the first written and that the other three Gospels were based upon and grew out of St. John's in a very unusual but perfectly natural manner. A strong case in support of the hypothesis is made out, although the imagination, the syllogism and *a priori* arguments have to do duty to a considerable extent. It is admitted that the only trustworthy guide is the so-called Muratorian Fragment, which relates how St. John came to be selected to write the narrative "in his own name, aided by the revision of all."

From this he argues that no previous record was in existence, that St. John was recognized as the one apostle of all others qualified to supply best the required record, and that the original idea of the apostolic body pointed to a single document dealing with the whole history. The latter idea St. John himself saw fit to abandon, and to place very distinct limits to his work, proposing to relate only such facts as he considered of primary importance in their bearing—"(*a*) on the Divinity and Messiahship of Jesus, and (*b*) on the basis of saving faith which he wished his Gospel to afford."

Thus all the evidence, it is claimed, points to St. John's Gospel as the original and foundation title-deed of the Church and the Christian faith, and so it proves also that St. Matthew wrote his Gospel next after and with special reference to the Gospel of St. John. And "with the exception of a few verses, St. Mark's Gospel does, as a matter of unquestionable fact, consist entirely of reintroduced portions of St. Matthew's record,"—"a supplemental and explanatory edition of portions of St. Matthew's text." As time went on "there would naturally arise a widely prevailing desire to combine the three authorized histories into a single composite whole," or harmony, "and to meet this demand was the primary object of St. Luke's Gospel."

The discussion is one of intense interest, whatever the reader may think of the conclusions, and it is marked by a reverential spirit. We are impatient to hear what specialists may have to say in regard to it.

E. J. W.

The Revelation and the Record. Essays on Matters of Previous Question in the Proof of Christianity. By James Macgregor, D. D., Columba Church, Oamaru. 8vo. pp. 265. \$3.00.

We regret to be unable to give to this work as full a review as the

importance of the subject and the quality of its discussion deserve. In a connected series of six learned, but not always luminous Essays, it discusses, first, under the head of Revelation, *Supernaturalism*, as involved in the system of things, (*e. g.* free-will, and the fact of religion), as implied in the internal evidence of Christianity and the Bible, and as operative in the inspiration of Scripture; secondly, under the head of Record, the proof of the New Testament Canon, the New Testament Scriptures generally, the Gospels in especial, Mark in particular. It makes no concessions to the "Higher Criticism," and attempts to hold ground which many devout scholars regard untenable, but it will be helpful to real seekers after truth on the burning question of the day. Is man in possession of the Word of God? E. J. W.

Another Importation by the Scribners' is

The Symbolism of Churches and Church Ornaments. A Translation of the First Book of the *Rationale Divinorum Officiorum* written by William Durandus, Sometime Bishop of Mende. pp. 210. \$2.50.

It seems like going pretty far back into the past to bring out in modern dress and in our own tongue a book written in the thirteenth century, but one rises from the study of its pages convinced both of the poverty of ideas among us on the subject treated, and of the permanence which crowns all real thought. The mediaeval estimate of this treatise may be inferred from the fact that it was the first work from the pen of an uninspired writer ever printed. It discusses the symbolic meaning of Church architecture in all its parts, the ideas attached to the various adornments and rites by which art gives expression to religious faith.

Comparatively few Americans have had the training necessary to appreciate a discussion of this character, yet the eminent timeliness of its appearance is beyond question. Our age is witnessing a remarkable revival of art in church building, the assertion of the aesthetic instinct in adorning the house of prayer and the consecration of vast wealth to the erection of costly temples, but all this only exposes us to the danger of crude, false and unreal religious art, offensive to correct taste and incongruent to proper worship. How frequently the showy decorations of the sanctuary call forth the criticism, that it were better to dispense altogether with adornments until architects have better conceptions of art and loftier ideals of the adoration which ascends from the temple of the Holy Ghost.

Old as is this work it has a practical as well as an antiquarian interest. The translators have added an introductory essay, which it appears was written for a former edition, and which from a modern standpoint treats of the religious use and meaning of symbolism. It occupies nearly half the book and is not less valuable than the body of the work. It strongly urges that ecclesiastical architecture form a part of the profession of clergymen, since church buildings should be a matter

of devotion and prayer, and should therefore be under the guidance of those who seek to build in faith and for God's glory. In ancient times the finest buildings were designed by the holiest bishops. "And we have every reason to believe, from God's word, from Catholic consent, and even from philosophical principles, that such must always be the case."

E. J. W.

Hours with the Mystics. A Contribution to the History of Religious Opinion by Robert Alfred Vaughan, B. A. Sixth Edition. Two Volumes in One. pp. 372, 383. \$2.50.

A hearty welcome is to be accorded to another edition of this most valuable work, which first appeared in 1856, and which is the result of the author's favorite study and application for many years. Its thoroughness may in part be judged of by the fact that the author in order to accumulate material for the History of Mysticism, a subject which had cast its spell over him, made himself familiar with a number of modern languages as well as with the classics.

The field covered is a large one. No other writer that we know of has attempted to take in all the various phases which are pictured in this book. Beginning with Early Oriental Mysticism, volume I. takes up in turn the Mysticism of the Neo-Platonists, that in the Greek Church, that in the Latin Church, and finally devotes two hundred pages to German Mysticism in the Fourteenth Century.

Volume II. deals at considerable length with mysticism in the Reformation and with Quietism and Emanuel Swedenborg.

The interest attaching to the work is by no means merely historic. Great moral lessons may be drawn from the history of religious thought, and in these practical, materialistic days such lessons are emphatically called for. Christians in modern times need to set a higher value on the privileges of quiet and retired communion with God. They never had more occasion for spiritual contemplation than they have in the bustle and noise of our too busy life. Preëminently is this a book with which ministers may counteract the coldness of rationalism, and at which they may kindle their own minds and contract that spiritual fervor, without which a mummy or a marble statue might as well occupy the pulpit as a living man.

E. J. W.

Darwinianism: Workmen and Work. By James Hutchison Stirling, F. R. C. S., and LL. D., author of "As Regards Protoplasm." pp. 358. Price \$3.75.

The interest in Darwinianism is much less intense than a score of years ago, and seems to be more and more on the wane. We take up a book on the subject less eagerly than before but, on beginning to read, we find our interest reviving and, whether the discussion is *pro* or *contra*, our attention is easily held. The first part of this book treats historically of the "workmen," taking, in order, Dr. Erasmus Darwin, Dr.

Robert Waring Darwin (his son), and Dr. Charles Darwin (grandson); and the second part treats both historically and critically of the "work." The criticisms are well made and exceedingly searching. The most enthusiastic Darwinian, if as honest as Charles Darwin himself, must acknowledge the theory still unproved, and, if he reads this book, will find that many things, long accepted by him as evidence and argument, are regarded by some other creditable thinkers as mere assumptions. The objections raised are well supported, and, while we feel like passing strictures on his style for lack of clearness, we think Mr. Stirling has made out a strong case against Darwinianism.

The Kingdom of God. A Plan of Study in three parts. I.—The Kingdom of Israel: II.—The Kingdom in the Synoptic Sayings of Jesus; III.—The Kingdom in Apostolic Times. By F. Herbert Stead, M. A., author of "A Handbook of Young People's Guilds. pp. 94.

This title-page will give a fair idea of the scope of this little book but not of the excellence of the contents in detail. It is a veritable *mulum in parvo*. It will help to a systematic study of the Scriptures in outline. The plan contemplates class-work, each part to cover the work of a class for one winter's session, and suggestions are given for conducting each meeting of the class or guild. Its merit has been already attested by a satisfactory trial.

HOUGHTON, MIFFLIN AND CO., BOSTON.

Dr. Latimer. By Clara Louise Burnham.

Three young girls, with the bread and butter problem to solve unaided, are the leading characters in this novel. They begin their efforts in Boston and meet the usual criticisms of the conventional maiden—no longer youthful—who is their observant neighbor "just across the way." But in a manner that is thoroughly irresistible, and perhaps hardly true to life, they overcome every difficulty in the way to success. One of the disappointing features of the story is that it has no surprises. From the beginning to the end each character does just what the reader wishes they would, until, at its close, with the child who sits entranced with the fairy tale, he says, "But it isn't true." No, that is its fault. It is not true, true to life. It is not a novel of this realistic period. While it is bright and pleasant, with good descriptions, tender bits of pathos and sentiment, "and a' that," it is only a novel to read when one is longing for something diverting and entertaining. The character best portrayed is that of the first wife of Dr. Latimer, and, while that part of the story which deals with her is the most pitiful, it is the most fascinating.

A Protégée of Jack Hamlin's. By Bret Harte.

Five stories, the initial one of which gives to the collection its title, are bound together in this volume. They are all characterized by the

features that make his stories repulsive to some readers and pleasing to others. Like Dickens, Mr. Harte chooses oftenest to portray coarse characters and his intense realism brings us into surroundings where robbers, gamblers, speculators, bowie knives, pistols and cards are familiar forms, but, if he does that, he always reveals for our admiration the kindest traits of character which he discovers under home spun garb, or he holds up for our contempt the selfishness and greed which is as much at home on Fifth Avenue as it is in the slums. "The Homecoming of Jim Wilkes," the last story in this collection, is full of pathos and in several instances suggestive of tragedy and is in the end so disappointing that it leaves the reader impatient and gloomy. "Jim Wilkes" with all his roughness wins sympathy and in the moment when his opportunity comes and is seized he wins applause. But the ending seems cruel and so much so that even realism does not seem to have demanded it. After all in looks as in life the reader is pleased to have a satisfactory *dénouement*.

Rachel Stanwood. By Lucy Gibbons Morse.

The scenes of this tale are laid in New York during the days when the nation was stirred from centre to border by the slavery question, and, while there are many side incidents of pleasant interest, the plot deals with the flight of slaves, their detection, capture and final escape. Beside the fictitious characters, Lucretia Mott, Frederika Bremer, William Lloyd Garrison, Wendell Phillips, Lydia Maria Child and Jacob Abbott figure as characters in the story. The home of the "Stanwoods" was one of the stations of the underground railway and was the scene of many thrilling occurrences. Much of the bitterness and the intense feeling now almost forgotten is recalled as the reader finds it here expressed by those who opposed the abolitionists. The book will have much of interest for those who read only for recreation, and for those who are or have been interested in the phase of life represented in it.

The Dayspring from on High. Selections arranged by Emma Forbes Cary. 12mo. pp. 280.

These selections, which are arranged for every day in the year, are taken from Holy Scripture, from the great poets, and from the writings of ancient and modern divines, among them such Roman Catholics as Newman, Faber, St. Francis De Sales, St. Francis of Assisi and Fenelon, with a single passage—so far as we remember—from a Protestant clergyman, Philipps Brooks. We do not know that the collection was made in the interest of Roman Catholicism, but the Douai version of the Scriptures used, the numerous passages "After the Breviary" and citations from the "Decrees and Canons of the Vatican Council" indicate at least a notable familiarity with Roman Catholic literature, while extremely little use has been made of Protestant authors.

On the whole, however, a strong infusion of the distinctive papal leaven is not clearly manifest, and it may be assumed that Protestant minds are exposed to no greater danger in using this admirable arrangement day by day, than the Church is in singing the hymns of St. Bernard and other mediæval saints. An important typographical error appears on p. 240. Matt. xvii. ought to be Matt. xxvii. E. J. W.

No Heroes. By Blanche Willis Howard, with Illustrations by Jessie McDermott Walcott. pp. 97.

A dainty little book containing a simple, sprightly story of self-sacrifice with its sure and ample reward. Almost everybody will be pleased and profited by reading its all too few pages. E. J. W.

Polly Oliver's Problem. By Kate Douglas Wiggin.

The originality, humor and sprightliness of Mrs. Wiggin make a delightful book. Her present story is primarily intended for girls, but it is equally interesting and wholesome for boys, and will be helpful to all in meeting the earnest problems which life is sure to bring.

E. J. W.

HARPER AND BROTHERS, NEW YORK.

Indika. The Country and the people of India and Ceylon, by John F. Hurst, D. D., LL. D. 8vo. pp. 794. Cloth, \$5.00.

We regret for the sake of our readers to be somewhat tardy with the notice of this admirable volume, whose beautiful and massive exterior proved to us a genuine prophecy of the richness and solid character of what is contained within the lids. Its theme is India and Ceylon as they are to-day, but a scholar and thinker like Bishop Hurst would not attempt the picture of modern conditions without employing the past as an indispensable background. Hence at every stage of this work the historical antecedents have been summoned, and made to do duty as interpreters of the existing India and Ceylon. And while the reader is being instructed regarding the people, the present government, civilization and religion of that "land of inexplicable contradictions," he is at the same time introduced to a history which stretches back into the remotest antiquity, he is brought face to face with highly developed arts and industries at a period when the Greeks had but the rudiments of culture, he witnesses a succession of invasions covering a period of 4,000 years and has recalled to his mind the marvelous story of its extinct dynasties, its dead civilizations, its entombed faiths.

The author was well equipped for the study of the momentous present and the romantic past of India, not only by his extensive and well-used library, but by his personal travels to nearly all its large places, and to many of the obscure, making often a protracted stay and meeting everywhere representatives of the new thought and life of the empire. With his own eyes he enjoyed the vision of many scenes which

are portrayed with graphic power, and, in fact, a large portion of the volume, if not the whole of it, was written in the course of his journey through the land and his leisurely sojourn in different localities.

This not only tells for the accuracy of the narrative, but also makes it picturesque, animated and fascinating. Take one example. As the author's journey through the Northwest Provinces to Lahor "was bringing him within reach of the cold night air from the Himalayas," we read: "Just as I write these lines, they lift their icy peaks off to the right in wild and broken forms. They are now taking on the evening rose tints, and the deepening shadows tell of the great chasms which no plummet has ever fathomed."

The numerous illustrations, affording views of the various classes of people and of their industries, of pagodas, monuments and magnificent modern architecture, form a most valuable adjunct to the text. So do the statistical tables and a large and very complete map which is folded under the cover.

While the great work was not written specifically in the interest of missions, and although it must prove attractive to many readers who take no part in the world's evangelization, the knowledge which it conveys of the magnitude of the intellectual and spiritual needs of nearly three hundred million people, and the form in which this knowledge is presented, are calculated to awaken the largest sympathy of all evangelical churches, and to increase a hundred fold their zeal to fill that country with the light of the Gospel.

It deserves a place in the library of every intelligent Christian home

E. J. W.

The Christ-Child in Art. By Henry Van Dyke. Large 8vo. pp. 236.

Two great movements have taken place in our times which must have an influence upon the future. One is the earnest effort to understand the historic life of Christ, resulting more and more triumphantly with every year in a firmer conception of the eternal reality of the person of Jesus. The other movement is the revival of popular interest in art and the effort to make it minister more widely to human happiness and elevation. As yet these two movements have not fully interpenetrated one another, although there are evidences that they are coming into closer contact. When the true relation between them is established; when Christian Theology has fully returned to its vital centre in Christ, and its divided forces are reunited; when art has felt the vivid reality and the ideal beauty of this humane gospel of the personal entrance of the life of God into man and has come back to it for a deep, living spiritual impulse and inspiration, then art will render a perfect service to religion, and religion will give a new elevation to art.

These striking sentences which are condensed from a page of the text give the keynote of an ideal volume, whose artistic features register a marvelous triumph of bookmaking. The art features form the

staple of the work, but they are accompanied by an inspiring and devotional running comment on the scenes and ideas represented by the numerous illustrations.

The author calls his book a study of interpretation. And this interpretation, as he tells us, is concerned first with the gospel narrative of the infancy of Jesus, then with some of the legends that have gathered around the primitive and authentic record; then "to follow some of the lines of beauty in which art has interpreted the truth of the story; and at last to leave the impression, that the chapter is still unfinished, because neither human faith nor human art has yet exhausted, or ever will exhaust, the significance of the story of the Christ-Child for the joy and growth and uplifting of mankind."

The book is filled with the finest creations of Christian art, splendid reproductions of the Annunciations of Raphael, Fra Lippo Lippi, Ghiberti, Rosetti, and simular representations of the works of the great masters on the Nativity, the Adoration of the Magi, the Flight into Egypt and the childhood of Jesus.

The impression one derives from this study, which will make a treasure in every Christian household, is that the innocence and the simplicity of the Christ-child have furnished a new theme to poet and painter as well as a new inspiration and power to human life. E. J. W.

AMERICAN BAPTIST PUBLICATION SOCIETY, PHILADELPHIA.

Beautiful Joe. An Autobiography. By Marshall Saunders, author of "My Spanish Sailor." With an introduction by Hezekiah Butterworth, editor of *Youth's Companion*. pp. 304.

We have more than a little interest in the work of the Society for the Prevention of Cruelty to Animals, and wish it success in spreading its literature. This book is in the interest of the cause which that society represents, and hence we wish it a wide reading. But it is not simply on this ground that we can commend it. The book itself has special merit. It gained the prize from the American Humane Education Society over many competitors, and the reader will commend the judgment of the committee of award. It does for the dog what "Black Beauty" does for the horse. Even more. Mr. Butterworth very correctly says: "The story speaks not for the dog alone, but for the whole animal kingdom. Through it we enter the animal world, and are made to see as animals see, to feel as animals feel. The sympathetic sight of the author, in this interpretation, is ethically the strong feature of the book." We assure the reader of hours of interest if he takes "Beautiful Joe" in hand, and the teachings are of the most profitable kind.

WILLIAM J. DUFFIE, COLUMBIA, S. C.

Questions and Answers to the Six Parts of the Small Catechism of Dr. Martin Luther. Translated from the Fourth Edition of the House-
VOL. XXIV. No. 2.

School- and Church-Book for Christians of the Lutheran Faith, of Pastor Wilhelm Loehe by Edward T. Horn, D. D.

The special excellence of this work of Loehe's is that it attempts no more than to analyze and explain Luther's Catechism itself. For such a work Loehe had uncommon qualifications of mind and heart. Like Luther himself he aims not so much at a complete scheme of doctrine as at the promotion of a spiritual life. Every pastor ought to have a copy to assist him in the preparation he makes for his class, and if those pastors who lament their inability to purchase such helps as they need, would invest a few quarters in catechisms and devote themselves to their study, they would be astonished to find what enrichment and power their sermons may derive from so humble a source. E. J. W.

ALDUS COMPANY, LEBANON, PA.

The Higher Criticism. By Rev. Theodore E. Schmauck. pp. 232. Price \$1.00.

In his preface to this neat volume the author states that "the beginning of this book is Biblical, the second part is Biblical and historical, the third part is prevailingly philosophical, the last part is prevailingly literary and archæological." The writer grasps his subject with a firm hand, is keen and logical in his statements and betrays considerable philosophical acumen. He is entirely familiar with the methods and arguments of the higher critics, presents them fully and answers them in detail, thus clearing his path as he progresses. He shows very cleverly the absurdity of a theory which is compelled to affirm that literature, Minerva like, leaps at once into full being and that it reaches its highest point in the period of a nation's decay. Chapter xxix., where he cites Bayard Taylor as an illustration of dissimilar style, is particularly fresh and interesting. The pick and shovel of the explorer have in recent years done heroic service in the cause of truth. "The historical impossibility of the existence of writing in the time of Moses," has been proven a fallacy. Our author is quick to avail himself of the discoveries of the archæologist, which are casting a strong light upon the Mosaic authorship of the Pentateuch, and to marshal them on the side of the traditional theory. The entire volume is compact, thorough, up to date, and is admirably adapted to the needs of the busy pastor.

T. C. B.

PERIODICALS AND PAMPHLETS.

The *Review of Reviews* has been well named "The Busy Man's Magazine." It collects for him what is best in the current literature of the secular magazines, and gives the tables of contents of all the leading magazines—secular and religious, American and foreign. Besides all this, it devotes large space to matter specially prepared for itself, and makes itself a most welcome monthly visitor. It is well illustrated and its pictures are well executed.

Professor Joseph Le Conte has contributed to the April *Popular Science Monthly* an illustrated article entitled New Lights on the Problem of Flying. He describes the actions of a bird's wings in hovering, poising, soaring, and sailing, and shows that Prof. Langley's recent experiments on the aëroplane have made human flight a much nearer possibility than it has ever been before. Herbert Spencer's tribute to Professor Tyndall is a fitting companion to that by Professor Huxley.

A great deal of wonderment has been indulged in over the "instinct" by which animals find their way home from a distance, and much learned speculation has been done with regard to the "direction sense" that latter investigators have ascribed to these animals. Dr. C. F. Hodge, of Clark University, has been testing this faculty, and has an illustrated article describing The Method of Homing Pigeons, in which he shows that birds find their home by means of familiar landmarks, or, lacking these, by scurrying over the country till they catch sight of it.

Besides Mrs. Elizabeth Stuart Phelps Ward's story "The Oath of Allegiance," the April *Atlantic* contains two contributions relating to war. They are Mr. Eben Greenough Scott's historical paper, "General Lee during the Campaign of the Seven Days," and a paper on "War's Use of the Engines of Peace"—railroads, electricity, and inflammable oils—by General Joseph L. Brent, of the Confederate army. The Latin play at Cambridge is to fall on the anniversary of the battle of Lexington, and therefore, perhaps, there is some appropriateness in finding in this martial company a very interesting study of "Early Latin Poetry," by Professor Tyrrell, of Trinity College, Dublin. Allied to it is Mr. Richard Burton's article on "Nature in Old English Poetry." Two notable articles on political questions are Mr. A. Lawrence Lowell's, "The Referendum in Switzerland and in America," and "Some Causes of the Italian Crisis," by W. R. Thayer.

The *Century* for March has among its excellent contents The Tuilleries under the Second Empire, A Pilgrimage to Lourdes, Drowsy Kent, Major Andre's Story of the "Mischianza," The Madison Square Garden, Earthquakes and How to Measure Them, Suppression of Bribery in England, and the Anti-Catholic Crusade. There are the usual bright stories, poems, open letters and fine illustrations.

St. Nicholas for March contains the initial chapters of Howard Pyle's new serial, which promises to delight its readers. Among the most conspicuous contributions to this number are Our Wolves and Foxes; On a Glacier in Greenland; Recollections of the Wild Life; San Francisco; the final chapters of Tom Sawyer Abroad and of Toinette's Philip, a short sketch of Mrs. C. V. Jamison and the Brownies in Fairyland. It is an admirable number, full of choice illustrations and good things.

The March number of *Table Talk* opens with a paper on Healthful Dwellings. Following it are papers on Facts and Fancies about Eggs;

and Bread-Making. The Housekeeper's Inquiries with their helpful replies, the Menus for the month, the hints on the fashions, and the New Bill of Fare all give information that will be greatly appreciated by a multitude of female readers.

The paper by Prof. E. J. Wolf, D. D., on The Lutherans, that appeared in the *National Tribune* of Sept. 10th, 1891, has been issued in pamphlet form by the Lutheran Publication Society. The wide circulation of it will contribute much to a better knowledge of the doctrines and strength of the Lutheran Church.

Vick's Floral Guide for 1894 is very handsome, appropriately representing Jas. Vick's Sons, Rochester, N. Y. They have deservedly gained a high reputation for their seeds and plants.

The Baltimore Lutheran Publication House sends us No. 11 of *Lutheran Witness Tracts* containing the Thirteen Theses on Election adopted by the Missouri Synod in 1880 and by the Synodical Conference in 1882. Also

The Dance, a solid Brochure of 56 pages, by Rev. Wm. Dallman, showing that "Missouri" is concerned for practical godliness and pure living as well as for pure doctrine. The author takes evangelical ground and presents such a discussion of his subject as to make its widest dissemination very desirable.

E. J. W.

We have also received several copies of *Luther's Small Catechism* in Japanese, the work of the Lutheran missionaries who have been sent to that Empire by the United Synod. We do not feel competent to express a judgment on the merits of the translation, but we are assured that it has been tested by two scholars who have a good knowledge of both Japanese and English. Those who desire to help the Foreign Mission work of our southern brethren, and to possess at the same time a very interesting curiosity and souvenir of the mission, should send 25 cents to Rev. E. T. Horn, D. D., 31 Pitt St., Charleston, S. C. Luther's Catechism in any language is quite a treasure.

E. J. W.

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THE
QUARTERLY REVIEW
OF
THE EVANGELICAL LUTHERAN CHURCH.

JULY, 1894.

ARTICLE I.

“DR. REMENSNYDER'S LUTHERAN MANUAL.”—A REJOINDER.

By J. B. REMENSNYDER, D. D.

The writer needs make no explanation for any of his literary work. His record is before the Church. In whatever activity he has displayed, he has known but one motive, disinterested desire to serve the great Evangelical Lutheran Church. His love for his ecclesiastical mother, especially as from out the mists of his early Puritanical training and prejudice, her ideal gradually arose before him in all its perfection, has amounted to a passion. Her welfare has lain near his heart. Her obstacles, and embarrassments, and hindrances, have excited his deep concern. Her grand providential mission has quickened his enthusiasm. And whatever, as a loyal son, he could do to heal her divisions, to correct misrepresentations, and to accord to her that place at the head of the evangelical Christian host, which rightly belongs to her, he has done. This is the sole explanation of every line he has written, and of whatever movement in which he may have been enlisted. That in this effort criticism should have to be encountered and obloquy endured is no new thing for a Christian in the service of the Church catholic, and, as history abun-

dantly shows, no new thing for a Lutheran to experience in the service of his particular church.

Precisely the same motive accounts for the origin of the *“Lutheran Manual.”* Nearly twenty years ago *“Heavenward”* was written, because at that time no book of devotion, from a Lutheran standpoint, applicable to the needs of catechumens, was in the hands of pastors. That it was not illy adapted to that want is shown by the fact that it has been, in continuous editions, circulating through the Church ever since. But a more emphatic need has been an epitome, in popular form, of Lutheran doctrines, history, institutions, worship and usages, for our laity at large, so as to give them an intelligent idea of the distinctive glories and claims of the Church of their choice. This is especially necessary here in America, where the other Churches are possessed of so many other advantages and influences, enabling them to build up largely out of our Lutheran material, and to grow strong through our losses. Yet, while in the book-stores of other denominations such *“Manuals”* will be numerously found, and while students and colporteurs are circulating them in every home, and making the most illiterate layman often a skilful advocate of his Church, no work precisely of this character exists among us. Hence, although a pastor, borne down with work, the author undertook to render what he deemed an imperative service to his Church. That the book is far from perfect he very well knows, and knew before it ever issued in print, as his distressed publishers, seeking to shut out belated corrections, can attest. And that criticism should be made of it, that it could not suit every one, and that manifest lapses and defects should be pointed out, was only what was naturally to be expected. If one cannot bear this, he ought not to enter the lists of authorship. And if such liability to imperfection were to interdict book-writing, there would be an end to literature.

But in this instance the author cannot but congratulate himself upon his work's reception. The general favor accorded to the *“Manual”* has been so great as to be a surprise. The unanimity with which it has been endorsed, and the rapidity of its

circulation, have been perhaps without precedent. This endorsement has come from such antipodal quarters as the General Synod and the Synodical Conference, and from such widely removed witnesses as the heads of theological seminaries, and laymen in the secular walks of life.* So noticeable has been this feature of its reception that a leading journal of the General Synod in a late issue thus editorially comments :

“Dr. Remensnyder has made quite a hit with his ‘Lutheran Manual.’ He has won the endorsement of the press in every branch of the Church, including the principal papers of the General Synod, General Council, Joint Synod of Ohio, United Synod of the South and the English Missouri Synod. In addition to this, the circular just published presents a consensus of approval from representative men in the different bodies—the president and an ex-president of the General Synod, an ex-president of the United Synod, an ex-president of the General Council, professors at Gettysburg, Wittenberg, Midland, Columbus and Mt. Airy. ‘Missouri’ is not represented among the latter, Professor Pieper’s appreciative notice having appeared since the publication of the circular. A man who can write a book that commands, along with some minor criticisms, the endorsement of the entire Lutheran Church, deserves—well, that itself is honor enough for any mortal.”

These prefatory remarks are justified by the striking exception we are to notice. In the last number of the *QUARTERLY* Dr. Valentine has an article with the caption: “Dr. Remensnyder’s Lutheran Manual,” which not only takes objection to it, but denounces it in unmeasured terms. In fact, so utterly does it lack the judicial temper that it is not a criticism, but a Philippic.† “Amusing surprises,” “slip-shod sentences,” “all sense overboard,”

*Dr. Valentine says: “The proceedings of at least *one* [italics ours] Synod indicate an easy readiness to accept it and hasten its recognition as worthy of being adopted as a standard authority.” In the circular from which he presumably derived this information, *six* synods, five of them belonging to the General Synod are cited as having taken action endorsing it and commending its circulation.

†“It is a very suspicious symptom of a deficiency of the popular element in a book, when it calls forth no harsh criticism.”—*Nathanael Hawthorne*.

"sort of reasoning that finds place in this so-called manual," "most vicious method," "chaos of ideas," "surprising and misleading representations," "bungling and misleading," "dangerous to evangelical piety," are types of the wholesale denunciations which burden almost every page. No moderation of the Christian spirit, no amenity of scholarship, and no canon of social courtesy restrains the temper, or curbs the vehemence of the language characterizing this attack. We cannot help but think that even those who sympathize with Dr. Valentine's attitude will regret the tone of this invective. And while what seems to us the coarse and disrespectful severity of this article, will naturally demand vigorous response, we trust that no provocation may ensnare us into similar error. For this there is no occasion. For happily we speak to an audience who will not mistake assumption for wisdom, or consider derogatory epithets as the tests of scholarship.

But several reflections naturally arise here. One: What must we think of the intelligence of the Lutheran Church in America to accord such a consensus of approval to so "slipshod," "chaotic," and "vicious" an exposition of her faith. Another: Why does the critic trouble himself to make such a close study of, and to hurl such a lengthy attack upon, so weak and self-destructive a production? Assuredly the most fitting fate that could overtake it would be to let it die in ignominious peace and quiet. But the irate tone of this critique betrays in fact the very opposite. Indifference and disdain reveal their artificiality where such studied care is taken to give them elaborate expression. And so this malevolent style is incited by a bitter sense of the success with which the Manual is doing its work. It is at once a confession and a lament. It is an hysterical attempt to withstand the strong and rising tide of approval everywhere greeting the "Manual."

Again, we observe here the isolation of the reviewer. In his Philippic he stands practically alone. Every other head of a Lutheran Theological Seminary warmly commends the Manual. Says Dr. Ort of Wittenberg Seminary, (Gen. Synod): "The Lutheran Manual is an admirable popular presentation of the

doctrines of our Church. It is the thing long needed. No effort should be spared to circulate it among the laity." Dr. Jacobs, Theol. Seminary Phila., (Gen. Council) writes: "It is a clear, sober, solid, well-guarded and comprehensive presentation of the history, doctrine, worship and government of the Lutheran Church. It is the product of the most recent discussions within our Church in this country, every chapter showing how thoroughly posted the author has been in all that is transpiring in its various sections, and how well assimilated have been the results reached. The wide circulation of this book will, in every way deepen the love for the Lutheran Church, and aid in the more intelligent discharge of duties that are due her." Dr. Loy, President of Theol. Seminary of Joint Synod of Ohio, says: "The whole spirit and tenor of it is such that I wish for it a wide circulation." And even Prof. Pieper of the Concordia Theol. Seminary (Synodical Conference) departs from the wonted "Missouri" reserve, and in a lengthy review marked by courtesy and candor, pronounces this favorable opinion: "The author's inspiration for the Lutheran Church appears so clearly throughout this book, that every Lutheran reader is favorably impressed with it. * * We acknowledge having read the Manual with great interest and many parts of it with great joy." When, then, these presentations elicit such hearty commendation from these widely diverse Lutheran quarters, but excite only aversion, bitterness and indignation on the part of one critic, is not the inference painfully inevitable that it is not the Manual but the critic that is "so variously at fault" as to "the doctrinal teachings of the Lutheran Church?" And is this not a significant illustration of the fact that the censor occupies a *solitary* position; that he is not in touch with the dominant spirit of the Church; but that he has fallen behind and out of line in the movement of our whole American Church toward historic Evangelical Lutheranism?

Another fact, illustrating this same point, and none the less consolatory to the author, is that Dr. Valentine, in repeated attacks, at still greater length, and in perhaps not less severe terms, assailed the work of the distinguished committee who prepared

the explanations of Luther's Catechism ordered by the General Synod. Yet despite all these charges, continued to the latest hour, the General Synod, with practical unanimity, directed it to be published "for use in the churches."

As a further instance of this isolation may be given his attitude respecting the term "trespasses" in the Lord's Prayer. He is the only Lutheran known who advocates "debts" for this expressive and beautiful word, in antagonism to every publication every issued by the American Lutheran Church.*

Dr. Valentine begins his critique by specifying a "slip-shod" sentence, and a verbal inaccuracy. The correction of this particular verbal error, "etymologically" for "historically," with a score of others, has, at this writing, been in the hands of the publishers for three months. The stereotype plates are now undergoing careful revision for the issue of the third edition, and any blemishes of this sort which any critic may kindly bring to the author's notice, or which he may himself discover, will be removed. But assuredly these are utterly inadequate grounds upon which to base serious charges against the character of a work. Such defects are of trivial import. The only contest here which is at all worthy of the issue, ought to turn upon the large characteristics and general merits of the work, upon those points that are of some vital consequence.

The next ground of attack is based on the opening clause of the chapter on the sacraments. "Sacrament is the Latin form of the New Testament Greek word, *μυστηριον*, whence comes our English word Mystery. The sacraments consequently are the sacred mysteries of Christianity—the holiest ordinances of our religion." These words Dr. Valentine assails with extreme severity as a "spurious handling of New Testament terms—a handling in blank obliviousness and disregard of actual facts." What I have asserted, is not that the New Testament applies the term *μυστηριον* to Baptism and the Lord's Supper, but that "sacrament" is the Latin

*Since writing the above an editorial has appeared in the *Evangelist* strongly endorsing Dr. V.'s view of the "Manual." It appears, then, that there is one exception to his complete isolation. He has the company of the latest champions of the Definite Platform.

form of the New Testament Greek word *μυστήριον*, whence comes our English word mystery." And the inference I wish to be drawn is that, if the learned Christian fathers by common consent considered that sacrament,—the synonym of this New Testament word,—was the term best fitted to characterize these two ordinances, it showed how preëminently they looked upon them as "mysteries." And do not the facts amply sustain this? The Schaff-Herzog Encyclopedia on the term sacrament says: "Sacrament is not strictly speaking a scriptural term, but occurs repeatedly in the Latin Vulgate as a translation of the Greek, *μυστήριον*, mystery (Eph. 1 : 9 ; 3 : 3, 9, 32 ; 1 Tim. 3 : 16 ; Rev. 1 : 20). It came into technical ecclesiastical use with Tertullian at the close of the second century, and the beginning of the third. It was first loosely employed for all sacred doctrines and ceremonies, like the Greek *μυστήριον*, and then more particularly for Baptism and the Eucharist.* Quenstedt says: "The word sacrament is understood in a *very general sense*, for any hidden or secret thing. Thus, the incarnation of Christ, the union of Christ and the Church, etc., are called *μυστήρια*, which the old Latin interpreter translated *sacramenta*. It [the word sacrament] is understood in a *very particular sense*, for the solemn rite instituted, prescribed, and commanded by God, in which, by an external and visible sign, invisible benefits are graciously offered, conferred and sealed." Certainly, then, there is no disputing my affirmation that the manner in which the English term sacrament came into use was from the original use of *μυστήριον* in the Greek New Testament, and its rendering by *sacramentum* in the Latin Vulgate. And the reason why I cited this scriptural origin and descent of the term was, not at all to teach that it was applied in the Scriptures specifically to Baptism and the Lord's Supper, but to show that the historical and ecclesiastical significance of the appellative was "mystery." And beyond doubt the early and general application of this term to distinguish Baptism and the Lord's Supper shows conclusively what the mind of the Church was with respect to them from the be-

*Vol. III, p. 2093.

ginning. And this fact tends to strengthen the Lutheran view that they are not to be explained and understood in a natural way after Reformed processes, but that they have an incomprehensible side, and are to be received in faith as holy mysteries.

“The Catholic wishes to *see* the union of the divine and human; the Lutheran wishes to *believe* it; the Reformed, wishes to *understand* it,” writes a great Lutheran. “That in the doctrine of the Lord’s Supper I was more Reformed than Lutheran, will be supposed as a matter of course,” said Bahrdt, the father of modern Rationalism. And why? Because Lutheranism held so firmly to the *mysterious* and supernatural character of Christianity. This feature especially comes to view in the sacrament of the Lord’s Supper. It is a vital distinction between the Lutheran and the Reformed view of looking at the sacraments, and one that can be easily grasped by the common mind, and that commends itself very strongly to the earnest believer. Hence the propriety of bringing it out pointedly in a popular treatise. Of course where there is only a vague conception of its value, and where there is indifference as to emphasizing the distinctive features of our Church, desire to give prominence to it will not please but offend.

Dr. Valentine also does me great injustice here by only quoting me partially. I say: “The Sacraments consequently are the sacred mysteries of Christianity—the *holiest ordinances* of our religion.” This last explanatory clause he omits altogether, and yet it is essential to the sense. There are many “mysteries” in the Christian religion, as the Incarnation, the Resurrection, the Trinal Mystery, &c. But these are purely *doctrinal* mysteries. The peculiarity of the Sacraments is that they are *ordinances*, and that here the mystery assumes an especial character because connected with something natural, visible, and tangible. Consequently as *ordinances*, as institutions, as outward marks of the Church, the Holy Sacraments in a very peculiar sense are entitled to the appellation given them in the Manual, “*the sacred mysteries* of Christianity.” And does not Christian experience likewise justify this position? Who does not feel, especially as he approaches the altar to participate in the Lord’s

Supper, that he is entering the inner temple, the *arcanum* of things divine, the Christian Holy of Holies, and that reverence and awe become him as at no other place and time?

"The Lutheran Manual's" application of several Scripture texts comes in for the next censure. Especially severe is the criticism of the use of the passage: "This treasure we have in earthen vessels," 2 Cor. 4 : 7, to illustrate the conveyance of a divine gift through the outward agent in the sacrament. The Manual does not teach for a moment that the sacraments were directly had in view by the apostle. But it assumes that this passage lays down a generic law of the relation between spirit and nature in the economy of the kingdom of God, which affords a parallel to the communication of grace through a natural medium in the Eucharist. Does Dr. Valentine mean to say that in the application of the spiritual sense of a Scripture text we are held down inexorably to the particular and individual instance for which it is employed by the sacred writers? A very narrow sphere would then indeed be open to the religious teacher. But Holy Scripture reveals generic moral laws and principles, as well as lays down particular precepts, and he whose mind is opened by the Spirit of God will see much further than the mechanical letter, and will "behold wondrous things out of thy law." (Ps. 119 : 18). Very much in our application of Scripture depends upon our point of view. And the writer believes that he who pursues his Scripture studies with a prepossession in favor of Lutheranizing views, will find many passages illustrating and supporting that great distinctive theory of Lutheran theology, that a fundamental characteristic of the divine order of salvation is the mediation of the kingdom of spirit through the kingdom of nature. And he will perhaps find no more striking illustration of it than in this noble and far-reaching passage: "This treasure we have in earthen vessels." One coming with a different prepossession will no doubt fail to find this significance, but even he, restrained by the "sweet reasonableness" of the Christian spirit, might not go so far as to charac-

terize the opposite inference as a "flagrant example of a most vicious method of quoting the divine oracles."

Quite as unnecessary and remarkable is the objection to another textual application on p. 46 of the Manual, as follows: "This baptismal grace is not conveyed magically, but only in accordance with the scriptural conditions. It can, too, be lost, and assuredly will, unless "that good thing which was committed unto thee," thou "keep by the Holy Ghost which dwelleth in us," (2 Tim. 1 : 14). This is called an "unedifying" attempt to prove from the Scriptures "that baptismal grace may be lost." The context shows that there is not the slightest pretence to so employ it. It is introduced merely as a scriptural charge that God's spiritual gifts to us,—one of which is baptismal grace,—we shall not carelessly neglect, but zealously guard by the indwelling Holy Spirit. Surely it is unworthy the grave issues that confront us as guides of souls to have to spend time on such cavils as these.

Dr. Valentine now takes up "the chaos of ideas in the Manual's attempt to present the Roman Church's doctrine," and that of "the other Protestant Churches," respecting the sacraments. The Manual says: "These two elements are not to be confused, neither are they to be separated the one from the other. * * The Roman Catholics mix the outward element and the invisible grace." The leading word here is "confused," and means that the Romish theory of transubstantiation unduly confounds, commingles, and mixes the relations between the outward and inward eucharistical elements. This Dr. Valentine contends might apply to consubstantiation but "utterly misses" the conception of transubstantiation. Let us see. In transubstantiation the *substance* of the bread and wine is changed into the *substance* of the body and blood of Christ. This indeed, as far as it goes, is no confusing or commingling. But it is to be remembered that the theory holds that the *accidents* are not so changed. To sight, touch, and taste, the outward elements remain bread and wine. Had these too been displaced, then there had been no confusion, but a total substitution. But now when we have the whole substance of the bread and wine changed into the whole

substance of the body and blood, while yet the accidents of bread and wine remain with all their sensible properties, is this not an identification of the outward with the inward element which can be truly characterized by the term used in the Manual? If the substance of a man's body was changed into the substance of his soul, and yet the accidents or sensible properties and appearance of his body remained unchanged, would not this be about as total a "confusion" of the spiritual and physical sides of the man's personality as could be imagined?

The great church historian, Kurtz, thus contrasts the Lutheran with both the Romish and Reformed view: "The tendency prevails in the Catholic Church to *confound* these two, the divine and the human, and that indeed in such a way that the human loses its human character, and its union with the divine is regarded as *constituting identity*. The Reformed Church, again, is prone to *separate* the two, to look upon the divine by itself, and the human by itself. But the Lutheran Church guarding against any *confusion* as well as any *separation* of the two elements, had sought to view the union as the most vital, rich, and inward communion, interpenetration and reciprocity."* [Italics ours]. Here this learned authority characterizes the error of the Romish theory in almost the same phrases and by the very term "*confusion* of the two elements," employed by the Manual. The parallelism of the passages is so close that I fear the charge of misrepresentation will now be changed to one of plagiarism. But if the Manual be guilty of such erroneous teaching, what shall be thought of the fact that Kurtz's Church History, which inculcates the same errors in almost identical phraseology, is employed as a text-book of Lutheranism in the very theological institution over which Dr. Valentine presides! Certainly, if it be so defective, it should be displaced from its high position of authority not only there, but in many American theological seminaries.

But this charge of misrepresentation of the Romish Church, is introduced as a mere foil to the introduction of a charge,

*Vol. II., p. 140.

which arouses Dr. Valentine far more, and which is the real *gravamen* of my offence. This is “an unnecessary and uncalled for misrepresentation—standing as it does, as a wholesale charge against the ‘other Protestant Churches,’ *i. e.* all non-Lutheran communions.” The clauses objected to are: “The other Protestant Churches violently disjoin and separate the invisible and the visible elements, for they deny that the latter are instruments of the former. They teach that the earthly elements are only figures or *signs*, and not *means* of grace. That the participant receives no grace whatever through the sacramental elements. Whatever blessings he experiences at the time, he receives through his mind or spirit, entirely apart from the external use.” Now this delineation was written with the utmost desire to set forth the position of the non-Lutheran communions temperately and justly, and is guarded with scrupulous care. It does not deny but positively affirms that these communions believe that grace is connected with the celebration of the sacraments. But what it does teach is that they differ as to *the manner in which that grace* is conveyed, the Lutheran holding that it is conveyed through “the earthly elements” as “*means*,” and the Reformed holding that the earthly elements are but “*signs*,” and that the grace or “blessings experienced at the time are received through the mind or spirit.” Now this is so clearly expressed that he must be sorely pressed to find objection, who would seek to pervert its meaning. Compare with this presentation the language which Dr. Kurtz uses, thus: “The Reformed Church, again, is prone to separate the two, to look upon the divine by itself, and the human by itself. * * It was inclined rather to *sever completely the divine in Christianity from its earthly, visible vehicle*, and to think of the operation of the divine upon man as merely spiritual. In the doctrine of the sacraments supernatural grace and the earthly elements were *separated* from one another.”* This is in every respect as strong as the Manual, and it lacks the Manual’s charitable limitation to the effect that the non-Lutheran Churches do teach a reception of grace in the sacrament,

*Church History, Vol. II., pp. 345, 346.

“The root of the divergence lies in the very nature of Christianity ; and

but not through the earthly elements as means. So carefully is this guarded that Dr. Valentine is forced to admit that "in the sentences quoted the predicate 'not means of grace' stands grammatically connected immediately *merely with the subject, earthly elements.*" [Italics ours]. When, then, Dr. Valentine must admit that the Manual only teaches that the Reformed view denies that supernatural grace is communicated directly through "the earthly elements," and specifies that their Churches consider sacramental grace as coming alone through "the mind or spirit" of the communicant, how he can proceed to argue that it denies that they teach any sacramental grace whatever, is most extraordinary. The words that this view "deprives the sacrament of all *direct* efficacy," he knows very well, and every reader knows, intimate no such thing, but mean just what they say, that if grace is not given through the sacramental elements, but directly to the soul apart from their agency, then there is no "direct sacramental efficacy," but only an indirect and, strictly speaking, non-sacramental one. It is not an efficacy mediated by the sacramental agents, but by something else.

Yet now Dr. Valentine proceeds by lengthy citations to contend that "the great body of the Protestant Churches" do "believe that the sacraments are 'means of grace,' " in the sense in which the Manual declares that they do not. This is indeed a novel situation for an official Lutheran theologian. No wonder that he finds it most *apropos* to declare that in this procedure he is not inspired by any spirit of championship for these various

there can be no satisfactory solution of the differences between the Zwinglio-Calvinistic, and the Lutheran Reformations, and the Churches which were established upon them, except this, that the one accepted the true, the other a mistaken meaning of God's word, on certain points. * * * Our dispute is not as to *how* Christ is present, but as to whether there be a *true*, not an ideal presence. It is the *essence* [italics Dr. Krauth's] of the doctrine, not its form, which divides us from the Reformed."—*Conservative Reformation*, pp. 457, 458. These words of our greatest American Lutheran scholar are far stronger than the Manual's words, p. 53: "The view of the Lord's Supper which she holds and confesses, in harmony with the saints of old, has been either lost sight of or definitely repudiated by the great majority of other Protestants."

denominations.” But the disclaimer swiftly vanishes before the ardor of the defence. But when a Lutheran theologian parades the confessions of other Churches to show that they teach anything like the theory of sacramental grace held by Lutherans, he will soon collide with rigid facts. So Dr. Valentine’s very first citation from the First Helvetic Confession (1536) utterly overthrows his contention: “In the eucharist the bread and the wine are *signs*, but the reality is the communion of the body of the Lord, attained salvation and remission of sins. Which things are *spiritually received by faith*, as the signs are with the bodily mouth.” Here the bread and wine are specifically declared to be *signs* and faith is made the *means*. Dr. Schaff, in his Church History, defines the difference thus, under “The Eucharistic Theories Compared: “Luther, Calvin, and Zwingli differ on three points—the mode of Christ’s presence, whether corporeal or spiritual; the organ of receiving his body and blood, (*whether by the mouth, or by faith*, and the extent of their reception, whether by all or only by believers.” In the confession which Zwingli presented at Augsburg he says: “I believe, yea, I know that all the sacraments are so far from conferring grace that they do not even convey or distribute it. My opinion here is fixed. For as grace is produced or given by the divine Spirit, so this gift pertains to the Spirit alone. Moreover, a channel or vehicle is not necessary to the Spirit. * * I believe therefore that a sacrament is a sign of a sacred thing—*i. e.* of a grace that has been given. I believe that it is a visible figure of invisible grace.”* And, however Calvin may have approached in feeling more closely the Lutheran view, still in the last analysis, he is fundamentally diverse. The exegete Meyer, whom Dr. Valentine subsequently quotes with such favor, thus quotes Calvin’s comment on the words of institution: “*externum signum dicitur id esse, quod figurat*,” and remarks: “There is no difference of an exegetical nature between the interpretation of Zwingli and that of Calvin.”

Compare then with these positions defined by the Reformed

*Book of Concord, Vol. II., pp. 168, 169.

themselves the Manual's statement: "The other Protestant Churches teach that *the earthly elements* are only figures or *signs*, and *not means* of grace. That the participant receives no grace whatever *through the sacramental [earthly] elements*. Whatever blessings he experiences at the time, he receives *through his mind or spirit*." It will be seen that the statements of the Manual and of the Reformed, as to the latter's position, are quite coincident.

Writes an eminent theologian of our Church: "It is not difficult to accumulate authorities from Reformed theologians and confessions that speak of means of grace. But the use of the term is one thing, the right to use it another, just as some men call themselves Lutherans without being such." Yet even from their own confessed positions we have shown that they do not profess to teach that the sacramental elements are means, but only signs or figures of grace. Nevertheless Dr. Valentine makes the bold general statement: "Beyond all question, however they [the other Protestant Churches] differ in sacramental view from the Lutheran faith, they furnish no shadow of warrant for the wholesale representation that they do not believe that the sacraments are 'means of grace.'" This is indeed a surprising "championship" of the sacramental teaching of the non-Lutheran Churches. Verily, that they agree with the Lutherans in affirming that the sacraments are "means of grace," will be news to both parties. Either Dr. Valentine means that the Reformed use the term "means of grace" in the same sense that Lutherans do, or he does not. If he means the latter, the assertion is dishonest and misleading, and this we cannot attribute to him. He must then mean it in the former. And what an assertion is that, refuted as it is by the whole body of Calvinistic and Zwinglian theology, and by all historic controversy.

To show how widely prevalent loose and erroneous views concerning the Lord's Supper still are in "the other Protestant Churches," we have but to read Dr. Maclaren's significant sermon in the May number of the *Homiletic Review*, just issued. Its theme is "The Lord's Supper a Declaratory Rite." He says, (pp. 410, 411): "Of the Lord's Supper:—It is a proclamation

of the death of Christ. That is all. A parable is a spoken symbol ; a symbol is an acted parable. Such is, as the apostle says, the nature of this rite. Throughout the whole context *there is not a single word that goes beyond such a conception of the Lord's Supper. It is a memorial* [italics ours]. * * I believe that there is no logical standing ground between these two conceptions of the Lord's Supper 'Ye do show the Lord's death,' and on the other hand the extreme Roman Catholic view." There is scarcely living to-day a more widely influential and thoroughly representative clergyman of the Reformed Churches than Dr. Maclaren. And Zwingli himself could not go further than the bald "declaratory" view here upheld. No wonder that Dr. Hodge (Systematic Theology, Vol. III., p. 503), cites the Lutheran Guericke as complaining "that the Reformed teach that the visible signs do not as such convey any invisible divine grace ; and that without the sacraments the Christian may enjoy through faith the same divine gifts which the sacraments were intended to convey." Dr. Valentine will receive little thanks from Dr. Maclaren and his friends for affiliating them with the Lutheran, which they abhor quite as much as "the extreme Roman Catholic view."

Would that the voice and pen of Dr. Valentine were as readily enlisted in defence of "uncalled for misrepresentation" and "sweeping depreciation" of Lutheran views and Lutherans, as he here rushes to the breach in defence of our ecclesiastical opponents. Abounding as these do in America, the occasion to speak in "championship" of our own, is certainly far more pressing to the loyal defender, than in behalf of other communions.

More surprising still is the objection to the Manual's remark that "no other Protestant confession now professes to teach" the "Real Presence." It will be remembered that these confessions principally date from the Reformation era. They were then largely permeated with the Lutheran conservative spirit which was dominant. But just as the Zwinglian and Calvinistic Churches three hundred years ago were all more or less liturgic, but have now largely lost these characteristics, so the interpretation of these confessions has become less and less Lutheran as respects the sacraments. So that Prof. Foster of the Pacific Theological

Seminary (Congregational) in the *Independent* of April 12th, asks the Episcopal Church, as a decisive obstacle to union: "Let the bishops frankly answer: What is the prevailing drift in your communion as to the doctrine of the *Real Presence* in the sacrament?" Dr. Hodge says directly, "Calvin denied the real presence of the body and blood of Christ in the eucharist, in the sense in which that presence was asserted by Lutherans."* And (page 676) he declares the points between Luther and Calvin, into which he enters in detail, to constitute an "*essential* difference." Dr. Valentine will doubtless be the only one among us who can find the Real Presence in the other Protestant confessions. The only approach to it is in the XXXIX Articles, and here he will need Dean Stanley's ingenious explanation. After stating that Lutheran expressions intimating the doctrine were expurgated by Zwinglian revisers, and Zwinglian ones substituted, and then that the former were restored by the side of the latter, he says naively: "Excellently well done was it," says an old Anglican divine, "of Queen Elizabeth and her Reformers to link both together: for between the Body and Blood of Christ in the Eucharist, and the sacramental commemoration of his Passion, there is so inseparable a league as *subsist* they cannot, except they *consist*."† We leave Dr. Valentine to get over by some such similar expedient the "*inseparable league*" of distance between the Lutheran and Reformed confessions.

Dr. Valentine cannot drop this criticism without his accustomed severity. "The Lutheran Church has done nothing to deserve the humiliation" the Manual does her in this "unfair lowering of the rest of Protestantism, to glorify her." And "the various denominations are entitled to make their own defence *if they deem this representation of sufficient weight to need correction*," [italics ours]. To ward off this disdainful thrust I may be permitted to say that the Manual was not written for other denominations, but for Lutherans. Hence but two copies were sent outside of the Lutheran Church. One to that representative

*Systematic Theology, Vol. III., p. 628.

†Christian Institutions, p. 91.

journal, the *Independent*, which commends it highly as "an excellent Manual, from a thoroughly intelligent source," and commends it to the study of those who "wish to know what the practices and general spirit" of "the Lutheran Church are, which is in this country on the ground that it is the Mother Church of our common Protestant Christianity." The *Independent* takes very kindly to it, and sees nothing in it of that unfair and depreciatory spirit against the other Protestant Churches, which so excites Dr. Valentine's very nearly contemptuous indignation. The other copy was sent to that scholarly Presbyterian, Rev. Henry M. Booth, D. D., President of Auburn Theological Seminary, who has himself written one the richest and most devotional books, from the Calvinistic standpoint, on the Lord's Supper, entitled "The First Communion." He writes thus respecting it, and his words show how thorough has been his examination: "I have read with care your interesting Manual, and wish now to express my satisfaction with your work. I have enjoyed your enthusiasm which is evident and delightful; I have admired your learning which is sound and broad; I have respected your convictions which are sincere and intelligent; I have appreciated your conservatism which is safe and encouraging; I can agree to most of your statements. If modern Lutheranism is true to your representations, I say, 'God bless the Lutheran Church.' Besides, I am glad to see the important work of 'Manual' preparation so well done. We need just such manuals, and yours is a model, so interesting that it will be read, and so instructive that it will be read with profit." The writer need not apologize for presenting this letter in this connection. Nothing could more effectually demonstrate the groundlessness of the charge that he has heaped "humiliation" upon the Lutheran Church among other churches, by his "unfair, uncalled for statements" "against them" in the Manual. And that a Calvinist, with a Lutheranizing spirit, should invoke "blessings" upon a staunch Lutheran book, while a Lutheran with a not very pronounced Lutheran spirit, should call down maledictions upon it, is not so strange or new a spectacle after all.

My own experience has shown that representatives of other

Churches want to see in a Lutheran, and to learn from him, what distinct phase of Christian doctrine and life Lutheranism stands for. And nothing can be more disappointing to them than if they find that his Lutheranism is but as thin as a shadow, and as hollow as a name. To Lutheran theological students who may be reading this article the writer would, not without some measure of experience, say: "If you want to bring 'humiliation' upon your Church, be ashamed of her distinctive characteristics and speak apologetically and depreciatingly of staunch Lutherans and of historic Lutheran usages. But if you wish your Church to be respected, and you yourselves to rise with her, glorify her doctrines, vindicate her claims, and represent her just as she is. Remember that self-respect is the peremptory condition of securing the respect of others."

Dr. Valentine objects to the Manual's explanation of the relation between the visible and invisible constituents of a sacrament, that the body and blood of Christ are identified with the sacramental grace itself. And then he says: "The discussion proceeds right along to refer to the body and blood of Christ" as what Lutheran theology means by the *grace offered and given* through the sacramental elements." In the part objected to, the Manual is defining the relation in Lutheran theology between the visible part of a sacrament and the invisible grace of which it is the means. It quotes from Hollazius: "Sacraments are holy rites, appointed by God, through which, by means of visible signs, grace is imparted to man." It then illustrates this by Baptism and the Lord's Supper. And as in baptism the grace is immediately communicated through water, the visible sign, so in drawing the parallel with the Lord's Supper, it naturally specifies that invisible gift which is immediately communicated by the visible signs, viz., the body and blood of Christ. And only confusing would it be in this brief and general statement to define that in the case of the Lord's Supper, the parallelism is not complete, because the body and blood is not directly the sacramental grace, but only that which is bound up with, and communicative of it. Dr. Valentine, to sustain his misrepresentation, avoids quoting the crucial passage, where the relation is

stated with the explicitness of theological definition, p. 38. "So, in the Lord's Supper, the outward or *visible elements* are bread and wine, and the *invisible elements* given through them are the body and blood of Christ." And that the "grace" of the Lord's Supper is not identified or inseparably bound up with these "invisible elements" is made explicit by the attendant cautionary statements p. 42: "The sacraments *confer no grace* on adults, unless when offered, they receive it, *by true faith* which existed previously (Hollazius). "All Lutherans attach all the efficacy of the sacrament *to the Word of God*. Our theologians teach that strictly speaking there is but *one means* of salvation, which is distinguished as the audible and visible word." So explicit are these statements that Dr. Valentine is compelled to admit as over against his criticism: "It is to be freely conceded that the author of the Manual did not *mean* that his representations should involve any such conclusions and results as these. There are passages that in themselves teach just the reverse. p. 39 he says: "He who observes them *with faith* receives *their grace* to his unspeakable good, and he who observes them impenitently profanes them to his nameless hurt. And on pp. 41 and 42 quotations from the Augsburg Confession and the dogmaticians are aptly introduced to assert the need of faith in order to the attainment through the sacrament of the grace they offer."

Despite, however, this admission, which shows the practical futility of his point of contention, Dr. Valentine makes this allegation: "The representation runs on and on, in varied forms of reassertion, in a confused way with here and there an expression faintly implying in the writer's mind some lurking and obscure reminiscences of some better but now forgotten idea of the "invisible grace"—till in the chapter on the Lord's Supper, the statements settle down into steady representation of the "body and blood" of the Lord, present in the elements, as the "invisible grace conveyed. It would be difficult to present a more faulty, unauthorized, and misleading idea of the Lutheran teaching in this respect." Would any one who reads through this lengthy and involved diatribe, believe that the definition in the all too brief chapter on this precious Lutheran doctrine of

the Lord's Supper is given in these careful terms, according with the strictest theological exactitude, to wit, (p. 34): "The body and blood are the *invisible divine element*, [*res coelestis*], the bread and wine are the visible earthly element. And the relation of the two *elements* is that the *earthly* is the means of the *heavenly*?" And would any reader believe further, that in this whole chapter the term "invisible grace" never occurs but once, and then not in a clause that even refers to the body and blood of Christ, but in connection with (p. 54) "the *meaning of a sacrament*, viz., an invisible grace conveyed through a visible, earthly vessel!"

But the primary purport of this chapter of the Manual is to quite another point, viz., to urge that distinctive confessional article of our Church, the REAL PRESENCE. The argument all the way through is to scripturally prove and demonstrate, in such a way as to carry popular conviction, that great doctrinal corner-stone of Lutheranism as over against Zwinglianism and Calvinism, which constitutes the Xth Article of the Augsburg Confession, viz.: "Of the Supper of the Lord they teach that the *true Body and Blood of Christ are* TRULY PRESENT under the form of bread and wine, and are there communicated to those that eat in the Lord's Supper, and received." This is the precious gospel truth and Lutheran distinctive doctrine which the Manual, discarding minor and insignificant definitions, is there seeking to portray with an earnestness for which no apology is presented here. Every loyal Lutheran knows how crucial a point this is, and what a lever it is for giving power to Lutheran theology, for conferring symmetry upon the whole Lutheran system, for irresistibly convincing the popular mind, and for arousing interest in, and winning converts to the Lutheran Church. Not one spark of warmth however, does this presentation touch in Dr. Valentine, but only a chill of revulsion does the whole chapter cause to run shivering through his theological frame. Let us hope, as we trust for a future for our Church in this country, that besides a very few and their ever narrowing following, no other Lutherans will be similarly affected by this, however defective, yet honest attempt of a loving son to honor his so often misrepresented and dishonored ecclesiastical mother.

Evidently what has proved so repelling to Dr. Valentine in the treatment of the sacraments, or rather of the Lord's Supper, is the Manual's insistence on bringing into such chief prominence the body and blood of Christ, as that object upon which the communicant is to fix his attention, as determining the objective efficacy of the sacrament. And yet here the Manual only follows natural Lutheran tendencies as contradistinguished from Reformed ones. The Lutheran thinks of the precious body and blood of Christ as that with which the strengthening grace of the sacrament is so closely bound, that receiving it in faith, he feels that it becomes to him “life, remission of sins, and salvation.” Not in a single instance does the Manual say that the body and blood of Christ *are* the invisible grace of the Lord's Supper. But in every direct definition it says as p. 54, “The body and blood are the invisible *divine element*, the bread and wine are the visible *earthly element*,” and p. 60, “Her Lord gives to his believing disciples his body as the bread of their spiritual life, and his blood for the remission of sins.” But in general sacramental definitions, for brevity and explicitness, befitting a popular treatise, it is assumed that these elements, taken in faith, are the equivalent of the grace they bestow. And how utterly hypercritical the objection to this treatment is will appear in reading our great theologians on the Lord's Supper! Thus, Chemnitz, in a most powerful passage on the efficacy of the sacrament, depicting the divine love and grace poured out in the Lord's Supper, immediately particularizes it thus: “For that body which he delivered for us unto death, he gives to us in the Supper for food, that by it, as divine and life-giving food, we may live, may be nurtured and grow and strengthen.”* Here, just as does the Manual, the divine element in the Supper is used as the equivalent of the grace it is designed to impart. Such linguistic usage is of course offensive to Reformed theologians, who desire to repress any thought of a presence of Christ's body and blood, but it is natural to Lutheran theologians, who wish to make prominent that presence. And in fact, the very same mode of

*Conservative Reformation, Krauth, p. 828.

speech is used by the Lord himself, for when he says, "This is my Body," he only means the medium of his Body, and so when St. Paul says, "The cup is the communion of the Blood of Christ," he does not mean that the cup is the wine, but only the instrument by which it is imparted. Yet all these representations are as precisely open as is the Manual to Dr. Valentine's charge of "chaos of ideas," on the ground that they identify the grace of the sacraments with their instruments. Assuredly, time could not be wasted over more fruitless cavils than these against the ordinary freedom and usage of language. This charge is identical with that which Harnack makes against Luther. In his history of dogma (pp. 562 and 563) he accuses Luther with "The confounding of grace and the means of grace"—that he "transferred that which pertained to the word to the idea *vocale verbum et sacramenta*" and "returned to the narrow circle of the Middle Ages * * by maintaining the real presence of the body of Christ in the eucharist as the *essential element* of the sacrament." Did not Dr. Valentine borrow this charge against the Manual from this famous rationalist? It certainly looks so.

Dr. Valentine cannot quit this point without a sly thrust that after this glorying in the Real Presence, as the peculiar treasure of the Lutheran Church, the Manual "returns upon its track with inconsistent representation," because it declares that this loyalty to scripture doctrine "anchors Lutheranism safely *in the conservative faith of the whole Christian Church* as over against the deadly inroads of modern rationalism. So that, after all, the Lutheran communion is simply in harmony with the conservative faith of the whole Church!" The cutting satire, and the invincible logic here, are to the effect that if any part of Christendom degenerates into error then there remains no historic Christian faith! Does Dr. Valentine then contend that because there are errorists in every age, there is no consensus of Christian orthodoxy, no accepted historic standard by which these vagaries are to be tested and corrected? This is indeed a startling position to take. A single illustration will demonstrate its utter fallacy. Luther in a letter to Albert of Prussia in

the year 1532, in the very act of protesting against the Romish error of Transubstantiation on the one hand, and on the other against the dangerous errors of the sacramentarians in their denial of the Real Presence, uses these words: “Moreover this article has been unanimously believed and held from the beginning of the Christian Church to the present hour, as may be shown from the books and writings of the dear fathers, both in the Greek and Latin languages,—which testimony of the entire holy Christian Church ought to be sufficient for us, even if we had nothing more. For it is dangerous and dreadful to hear or believe anything against the unanimous testimony, faith, and doctrine of the entire holy Christian Church, as it has been held unanimously in all the world up to this year 1500.” As Luther is here doing just what the Manual is, viz., urging the Lutheran doctrine of the Real Presence, and as he is protesting against the same departures and errorists that the Manual is, and as he reverts to the same authority that the Manual does, viz., “the *unanimous testimony, faith and doctrine of the entire holy Christian Church*,” the author begs that Dr. Valentine’s sarcastic innuendoes be transferred to Luther’s broader shoulders. This, at all events, is only just, inasmuch as the great Saxon Reformer is principally responsible for what the writer is here called upon to endure at the hands of his irate reviewer.

Dr. Valentine now assails the “so-called Manual,” because though “the chapter treating on baptism” “has been in most respects fairly conceived and temperately written, it substantially represents the Lutheran Church as holding the doctrine that infants ‘believe,’ or ‘have faith’ as a presupposition for baptism.” I answer, that in the four lines touching on this point, the Manual does no such thing. There is not the remotest reference in the passage to the position of the Lutheran Church on the question. It is only introduced as an individual argument to sustain our Church’s practice of infant baptism,—that is all. And to do this the question is asked in a tentative form: “But has not our Lord answered this when he says: ‘One of these little ones which believe in me, (Matt. 18 : 6)’ ”? And then the question is given two answers, the first favoring this view, the other sug-

gesting a contrary theory, thus: "Luther interpreted this as an unconscious faith, discernible to God alone. Augustine [contrariwise] argues that in the case of children: 'The faith of the Church [represented by Christian parents or sponsors] takes the place of their own faith.'" Is it not perfectly clear to the intelligent, or even non-intelligent reader, that here are proposed two theories, the one exclusive of the other, to justify the baptism of infants, and therefore that the "faith of infants" is only introduced as possibly correct, and possibly not, and is in no way put forth as the authoritative teaching of our Church? And as I have cited the entire passage, I leave the reader for himself to judge of Dr. Valentine's ability and fitness to speak with such a judicial and *ex cathedra* air, as he assumes all through this review, when he alleges that the Manual introduces Augustine's view of a faith of the Church "to support" the view of "a faith of infants," when it is self-evident that it cites his view precisely for the opposite purpose.

It was not the purpose of the Manual to discuss the question of the faith of infants. Luther's view is given in the Larger Catechism, where he says: "with respect to infant baptism, we bring forward the child under the impression and the hope that it believes." In the Wittenberg Concordia he says: "that there are in them movements and inclinations to believe the Lord Christ and to love God, in some measure similar to the movements of those who otherwise [intelligently] have faith and love." But while Luther, thus as we have done, in a manual of religious instruction, advanced the theory, yet the detailed analysis of the matter he regards of but "little importance," and "hands it over," as we do, "to the discussion of the doctors."

As to the exposition of the passage (Matt. 18 : 6) to which, among others, Luther appealed, Dr. Valentine settles it in the same summary style in which he is wont to deal with the Manual, saying, "To interpret 'these little ones which believe on me' as literal children would destroy the very use for which 'the child' was set in the midst as a type, and disregard the whole demand of the context." On the other hand it is just the context and

the whole scene and surroundings which seem to demand that *μικρῶν* here includes in its significance little children, and to deny it that sense is to destroy its force in the beautiful passage that follows in the tenth verse, viz.: "For I say unto you that in heaven their angels do always behold the face of my Father which is in heaven." To sustain his exposition Dr. Valentine cites Meyer: "Not to be understood any more than *παίδιον τοιοῦτο*, v. 5, of little *children* and consequently not to be used as proof of the faith of little children." Dr. Valentine's procedure here is perfectly characteristic. A passage which seems to buttress the Lutheran doctrine of sacramental grace is to be invalidated, and to do it an exegete is referred to, as of supreme authority, who is no Lutheran and who accordingly denies that doctrine. Let us hear what this same Meyer has to say on the crucial passages relating to the Holy Supper. On Matt. 26 : 26-28 he says: "The idea of a spiritual body communicated [through the sacramental bread] belongs entirely to the region of non-exegetical and docetic fancies—it follows that *ἔστι* is neither more nor less than the *copula of the symbolic statement* [the Calvinist and Zwinglian view] as opposed to the *copula of actual being*," [the Lutheran view]. Of course an exegete who is so set against any scriptural interpretation which will support the Lutheran view of eucharistical grace will be just as likely not to see in other crucial passages a basis for baptismal grace. As the view of an exegete depends so largely upon his prepossession, we prefer to take the exposition of a Lutheran, as Stier, who says in his "Words of the Lord Jesus," on Matt. 18 : 6: "The whole of what is said in verses 5 and 6 is rightly to be understood and used of the *little child*." Or, of a commentator not of our Church, who yet sympathizes with our sacramental view, as Alford, who says: "There is no doubt that *children are included* in the word *μικροί*. The whole discourse is in deep and constant reference to the *covenant with infants*, which was to be made and ratified by an ordinance." That that prince of theologians, Chemnitz, held the same view is shown by his words: "That operation of the Spirit in infants we call faith, and we affirm that they believe. For that mean or organ, by which

the kingdom of God, offered in the word and sacraments, is received, the Scripture calls faith. *And in Matt. 18 : 6 Christ speaks of the little ones which believe in him.*" Spener, in the *Tabulae Catecheticae*, asks: "Can children also believe, are they also capable of faith? Yes, they are capable of faith, *Matt. 18 : 6 ; 19 : 14.* Wherefore? Because they are capable of salvation, but without faith, and indeed without personal faith, no one will be saved, *Heb. 2 : 4.* What kind of faith do children have? A true and divine faith. How long do they retain this faith? Until they begin to be capable of the ordinary means of faith, which is the word of God." The same view of the passage was held by that eminent biblical scholar and theologian, the late Dr. Krauth. No occasion whatever, therefore, was there for taking objection to the guarded statement made here. The "so-called Manual," and the editors of the Development of Luther's Catechism, who are at this point of the critique brought in for their share of scoring, find themselves in most excellent Lutheran company.

Thereupon follow eleven pages, more than one-third of the Dr.'s whole article, heavily encumbered with "extended quotations" of theological authorities upon a question of which it is admitted that "the handbook does not treat." What purpose their introduction can have unless it be to give an air of theological ponderosity to the paper, or to fill up a vacuum in the task of finding errors in the Manual, the writer is surely unable to discern. Yet to show in a word how all these quotations are used to misrepresent Lutheran theology as dissenting from the propriety of the use of the term "child-faith" even *after* baptism, we only need to give the uncompromising testimony of Schmid in his Doctrinal Theology of the Evangelical Lutheran Church, who says: "The dogmaticians maintain *most positively*, upon the authority of Titus 3 : 5, that faith is produced in children through baptism." So even Hagenbach, the Reformed historian of dogma, asserts: "The Lutherans, after the precedence of Luther assumed an actual faith on the part of children." The most casual reader can here see how little dependence is to be placed

upon Dr. Valentine's statements as an exponent of Lutheran confessional theology.

The effort to convict the Manual of inconsistency, as though on one page it affirmed that the Power of the Keys belonged immediately to the ministry, and on another that it belonged immediately to the congregation, is a most disastrous failure. The two passages mutually interpret and sustain each other. The one is: “To the Church, moreover, through the ministerial office pertains the *Power of the Keys*” (p. 118). The other is: “As Lutherans hold the universal priesthood of all believers, *the ministerial office*, and hence ‘the Power of the Keys,’ is rooted in the congregation. For the sake of order it simply delegates its rights to some fellow member that he may officiate for all.” The two statements accordingly are: That the Power of the Keys “pertains to” or “is rooted in,” *i. e.* belongs originally to the congregation. And that through “the ministerial office” [the significant part of the quotation which Dr. Valentine omits], which is likewise “rooted in the congregation,” and grows out of it, this Power of the Keys is administered. The two statements accordingly are but interdependent and complementary. The XXVIIIth Article of the Augsburg Confession teaches thus: “The Power of the Keys, or the power of the bishops, by the rule of the Gospel, is a power or commandment from God, of preaching the Gospel, of remitting or retaining sins, and of administering the sacraments. For Christ doth send his Apostles with the charge: ‘As the Father hath sent me, even so I send you. Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained,’” (John 20 : 21–23). “Again, by the Gospel, bishops, *i. e.* those who have the administration of the word and sacraments committed to them, have no other jurisdiction at all, but only to remit sin, to exclude from the communion of the Church, &c. And herein of necessity the churches ought by divine right to render obedience to them. But when they teach or determine anything contrary to the Gospel, then have the churches a commandment of God, which forbiddeth obedience to them.” It will be observed here that the Power of the Keys

is called "power of the bishops, by the rule of the Gospel, or commandment of God," "by divine right," to which "of necessity the churches ought by divine right to render obedience unto them." How much stronger is this affirmation than the Manual's that "*To the Church*, moreover, through the ministerial office, *pertains the Power of the Keys*." Nor is it attended with a word about what the Manual is so careful to add, viz., that this Power of the Keys is wholly "rooted in the congregation," as is also the ministerial office, through which it administers this power. If the Manual, thus, is guilty of inconsistency with itself, much more is the Augsburg Confession inconsistent with the other confessions, and if "the Manual's statement faces to hierarchical theory," far more does that of the Augustana. Of course the one charge is just as groundless as the other.* Aye! if our great confessions only did not have their immovable position of authority, how fiercely their doctrines and forms of expression would be arraigned as hyper-Lutheran, and what cumulative argumentation and evidence would demonstrate them to be ultra-orthodox, hierarchical, and Romanizing!

The presentation of the Manual respecting Lutheran worship, services, &c., is also objectionable to Dr. Valentine. "Very great stress is everywhere placed upon externals. The principle of the comparative importance of things, while in a measure admitted, is not fairly observed and carried out. * * This characteristic is illustrated in the stress laid on particular and uniform services, observance of the whole church *pericope*, &c." The Manual denounces ritualism, and opposes excessive or wearisome services. It simply advocates the moderate historical services of the Lutheran Church, and, encouraging the Lutheran view of sacred art, as a resultant of the spiritual insight of Luther's large personality, it yet is cautious to thus modify the application of the principle: "Hence the *Lutheran Observer* is quite correct in this recent editorial: 'However, the whole matter of

*If any proof were needed to show the writer's uncompromising attitude with respect to hierarchical pretensions in any shape whatever, his letter to the *Independent*, April 12th, 1894, on the claims of the Protestant Episcopal Church, would be decisive.

church decoration with Christian symbols and other works of art, within appropriate limits belongs to the *adiaphora*, or things indifferent and things non-essential, and these are free to be used or not, according to the taste or preference of congregations, so far as not forbidden in the Scriptures,” (p. 172).

A conservative and historical church, like the Lutheran, naturally expresses its inner distinctive life in an harmonious outer form. And while theoretically this “external order” is of very little moment as compared with the preëminent value of truth, yet *practically*, as every sagacious observer cannot but see, it becomes a matter of no inconsiderable importance. This is especially true with respect to the laity, they to whom we must look for our progress and strength. The laity do not easily grasp the distinctive doctrines of the various Churches. Many of these points they are apt to look upon as abstruse and profitless theological abstractions, fitted only to the doctors. But the “external order” of a church, which presents in visible form its inner doctrinal life and spirit, they can easily grasp. Besides, this is something tangible for them. Thus they can recognize their Church, and to these characteristics they can grow attached. Their children become fond of them, and through these familiar services they recognize their own church home. And as these bonds grow stronger with years, they become the most powerful tie to hold the children to the Church of their fathers. What an instance of the power of this principle do we not have in the Protestant Episcopal Church, the weakest of all the Churches in doctrine, one of the very smallest in numbers, and unfortunate in having so tedious a liturgy? Yet all these disadvantages are in practice more than counterbalanced by one simple fact, viz., the possession of a definite and uniform order of service. Hence an Episcopalian knows an Episcopal service, or an Episcopal wedding or funeral ceremony at a glance, and non-Episcopalians are almost as familiar with them. And what an incalculable advantage this gives a Church, both in inciting the devotion of its own members, and in recommending its services to the favor of the Christian public. Not for any ritualistic reason, but for this supremely *practical* reason, and because the author sees how

near the matter lies to church advancement, is it that the Manual gives whatever prominence it does to the inherently insignificant matter of outward order. And the writer cannot but confess his amazement that his Lutheran brethren, whether low or high ecclesiastically, General Synod or General Council, conservative or latitudinarian, do not see this point. The lowest and most anti-ritualistic Episcopalian sees it just as forcibly as does the High-churchman. He does not find that this uniform order fetters his extremest doctrinal freedom in the least. And so should all parties among us, who, as Bismarck says, have eyes, see it. The simple, popular service of the Lutheran Church, here gives her an incomparable opportunity, if she but have the sagacity to embrace it.

In our earlier American English history all our Lutheran distinctive external features, to our disastrous loss, were discarded at the beck of dominant Puritanism, Zwinglianism, and Calvinism. But Dr. Morris has lately presented some manly and healthful sentiments at Gettysburg indicating to the leaders there that these days were past beyond recall, and we had trusted that they were being taken to heart. Said Dr. Morris, at the recent laying of the corner-stone of the new seminary building: "Formerly we were taught that every thing distinctive among nominally orthodox churches was of small account, and hence that one Christian Church was as good as another, and that our great aim should be to unite our efforts in sustaining a Utopian plan of universal combination.

A church responsive service was deprecated,—even the ancient chant in worship was decried in the leading church paper as popish, and stained-glass windows, the figure of the cross in the church or surmounting steeples, and the clerical robe, were put on a level with the popish rosary and confessional."

But it seems that these prejudices still survive where we should least expect them. The Manual gives a presentation of historical Lutheran liturgical principles, enforced by the highest authorities. And it advocates the universal Lutheran service, in its broad outlines. It could do no less than this and give that information which it sets out to give as an "epitome of the doc-

trines, usages, spirit and life of the Lutheran Church, in such large outlines, as are common to all synods, branches and sections." To be faithful to this task, the Manual could not portray the Lutheran Church as it exists in some exceptional parts of America, where the historical Lutheran service is disused or even rejected, where the Gospels and Epistles for the day are unread,—a disregard of Lutheran order otherwise unknown in all Lutheran history, and in the whole Lutheran world—and where scarcely a single feature distinctive of the historical Lutheran Church meets the eye.

But he has portrayed it as it can be found in all Lutheran countries, and as it *is* found in nineteen-twentieths of all Lutheran Churches of whatever nationality or language in this country. The external order of the Manual is not an "exaggerated ideal," but it is simply the order set forth by the three great General Bodies of this country, and adopted by the English branch of the fourth. It is the only English order that can truly be called Lutheran, and the only one that has the least chance of becoming the order of the one great, united, American Lutheran Church. And to give another cumulative instance of the simplicity and popularity of this service, the writer begs permission to cite the following recent testimonial. A short time since at a meeting of eminent clergy in New York city, the renowned Dr. J. M. Buckley, editor of the *Christian Advocate*, turned to the writer and said in emphatic tones: "I lately worshiped where I had the pleasure of hearing the full Lutheran [Common] Service, and I wish to say here that of all the services I have heard in manifold churches, all over the world, the Lutheran service, for spirituality, scripturalness, devotion and brevity, comes up most perfectly to my ideal of a service for the public worship of God. And had I my way I would introduce it into every Methodist congregation in the land." How this dispassionate testimony of an eminent Christian, to whom the least shadow of excessive liturgy would be instinctively revolting, sets its condemnation upon the utterly groundless charges made by some Lutherans of the "elaborateness," and "prolixity," and "complexity," and "ritualistic propensities" of their own external order!

Dr. Valentine's critique closes with the assertion that "The Manual stands for a special type in present contention." Nothing could possibly be a greater misrepresentation of its position. No one can take such a view of the Manual, except that his standpoint be so extreme that a central position seems distorted to him. If there is one thing that is repugnant to the Manual's ideal, it is a "special type," a narrow phase, an isolated peculiarity. More than all else, these little rallying centres, setting up for the Lutheran Church their narrow partisan shibboleth, and each one then arrayed against the other, have been the bane of our Church's progress in America. The Manual, contrariwise, sets out with the purpose "that it may contribute toward one, great, undivided Evangelical Lutheran Church—that the Ecclesiastical Mother of Protestantism may be for America what she has been and is for the world." And consistently rising above all contracted views and fettering prejudices, the Manual holds true to this purpose from the first page to the last. The author stands on the basis of the General Synod, but he has not written a General Synod, but a "*Lutheran Manual*." Had he set forth what may be the distinctive features of a minority or majority in the General Synod, then indeed his book would have stood for a "special type in present contention." But as the author holds that the General Synod is a part of the great Evangelical Lutheran Church, and bound to mould itself by that generic type, and not the reverse, so in drawing this portrait, he has studied the features of the universal Lutheran Mother. And not until every Lutheran resolves to break away from these "special types," to discard prejudices against other Lutheran bodies, to sacrifice some casual peculiarities that may have become dear to his practice, and to unite on great common features, can that ideal be realized which should be the aim and goal of every loyal heart—one great undivided American Lutheran Church, working out its divinely ordained mission in this western world, and adding a glorious page to the history of the Lutheran Church universal.*

*No man has a larger outlook for the whole Lutheran Church than that

Even ignoring its discourteous tone, this attack of Dr. Valentine upon the "Lutheran Manual" is wholly without justification or excuse. The Manual was not written as a textbook of scientific theology, but as a popular treatise, familiarizing Lutheran distinctive features for the public at large. Yet Dr. Valentine's critique rests upon purely technical grounds. Questions of theological nomenclature, verbal and textual cavils, hair-splitting definitions, points of mere logomachy, such as entirely escape the casual reader, and have not the smallest practical value or interest for him, are exaggerated into mountains of objection. With all the keen scent that Dr. Valentine has evinced for Romanizing tendencies, "sacramentarianism," &c., he is able to find none,—no radical defect—in the Manual. On such vital points, he is even forced, so contrary to the depreciatory tone of his criticism, to make this leading admission: "It is pleasant to be able to recognize and record that the Manual clearly and unqualifiedly maintains the Lutheran and Protestant teaching that '*the word of God is the chief means of grace*,' p. 23. This is repeated with emphasis: 'All Lutherans attach all efficacy of the Sacrament to the word of God.' 'It is therefore the staple of Lutheran preaching and the centre of every Lutheran service.' * * We take great pleasure in calling attention to

eminent servant of God, Bishop von Scheele, whose visit last summer was such a blessing to our churches. In a letter to the writer, dated March 20th, 1894, he thus shows how this end lies near his heart: "My first wish is to see the happy beginnings of a reunion of Evangelical Lutheran Bodies in America brought about. We will beseech God our heavenly Father on both sides of the Atlantic to guide this theme to a good end." And how far the Manual strikes this noble Christian as a "campaign missive," or as for a "special type," is shown from these words sent the publishers: After speaking of the Manual's "clear and deep insight into the peculiar character of the Lutheran Church as the historically highest form of Protestant Christianity," he adds among other things this thought: "Besides this, I think the most grateful acknowledgment is due to *the spirit of peace* whose sweet breath meets the reader from every page of the book, nowise, however, tending to flat and superficial unionism, but with the lofty and legitimate purpose of teaching all those who in reality have the same purely scriptural foundation for their faith *to understand and love each other* as true brethren in our Lord Jesus Christ."

this positive and unmistakable representation of the true Lutheran teaching on this important point, especially in view of a recent readiness of some among us to reduce the word from its chief place in the service and as a means of grace." Yet, thus staunch and correct on the great common-places of Lutheran theology, and ever aligning its statements with confessional and individual Lutheran authorities, as much as such a book would allow without destroying its popular usefulness, Dr. Valentine must vehemently assail it as a whole, because, in minute shades, "hardly consistent with exact Lutheran terminology." This process reminds one of the scholastic word-threshers of the Middle Ages who so excited Luther's indignation, or of the Rabbis of Christ's time, or of Nero's frivolity when Rome was burning. When the vital interests of our dear Lutheran Church are at stake, let us not fall to fighting over trivial technicalities. Lutherans need to stand shoulder to shoulder, and to help and encourage every honest effort to advance the common cause. Let us not pull different ways, but pull together. Let us not tear down one another's work, but build upon it, and mutually help each other. United on the main points, let us ignore trifling grounds of difference.

And here a thought naturally comes in which has often occasioned pain to the writer. Our theological seminaries, at great expense, are endowed that we may have theologians skilled and at leisure to defend and champion our Lutheran Church from enemies abroad and hirelings within. Yet, with all the anti-Lutheran writers, and misrepresentations of, and open attacks upon Lutheran doctrines and usages, with which some of our journals have teemed for years, Dr. Valentine has never uttered a word or written a line in censure of them. But the moment an over-worked pastor rises to say a word in favor of Lutheranism, and dares to stand up stoutly for his Church, and seeks to hold her up to honor, then Dr. Valentine sallies forth like an armed Achilles to strike him down. Romanism, Sacramentarianism, Ritualism, Form of Concord-ism, &c., are then the rallying cries raised against him. Gov. Dix's famous order ran: "If you see any one pulling down the American flag, shoot him down on

the spot." But here the order seems to run: "If you see any one throwing missiles at the Lutheran banner, call him to the front, but if you see any one whose enthusiasm so far runs away with him that he raises aloft the Lutheran standard and unfurls its glorious colors to the breeze, aim your guns at him at once." The point here suggested is of far-reaching significance, and one that every Lutheran pastor and layman will do well to ponder.

The author may frankly say that the Lutheran Manual was not expected to please Dr. Valentine. Its standpoint and his are too radically divergent. The Manual stands for positive and progressive, not for negative and apologetic Lutheranism; the Manual stands for distinct and uniform Lutheran usages, not for non-distinct, promiscuous and conflicting usages; the Manual stands for historical Lutheranism, not for a dwarfed "*American Lutheranism*," American Protestantism being predominantly Zwinglian and Calvinistic; the Manual faces away from the other denominations, and toward fellow-Lutherans, not toward the other denominations and away from fellow-Lutherans; the Manual stands for lessening and ignoring divisions between Lutheran brethren, not for widening and emphasizing them; the Manual stands for a Lutheran historical order and for but one Service Book for all the English-speaking bodies in the United States,* not for two books in but one small body; the Manual stands for Lutheran unity, strength and greatness, not for Lutheran particularity, feebleness and littleness; the Manual stands for one universal Lutheran Church of fifty millions, not for a "special type" in the

*As a remarkable instance of Dr. Valentine's blundering and vacillation respecting the Common Service, in the October QUARTERLY of 1886 he asserts that "the General Synod took the lead in the suggestion and adoption of this work," "in the interest of unity and uniformity." Whereas, the Common Service originated in the General Synod South, and the General Synod (North) was the last of the three bodies to adopt it. And what Dr. V. then so earnestly advocated as "in the interest of unity and uniformity," (as he also did at Omaha) he now strongly disfavours. If such historical blundering and vacillation characterize the history which Dr. V. proposes to write of the General Synod—as a General Synod College President lately remarked to the writer—"another and reliable one will have to be written, that is all."

General Synod, a Lutheran sect of but a few thousands. The positions of the Manual and its critic being thus antipodal, the Manual of course could not expect Dr. Valentine's approval. A manual that he would approve, would not meet the Church's approval. And such a Manual, too, the Lutheran Church does not need. Nor would its colorless, nerveless character affect the Church one way or the other. If the Manual is of the heroic Lutheran temper, it responds to the demands of the time, and meets the issues of the hour.

A final word. The preparation of the Lutheran Manual was almost beyond the author's time and strength. Its reception has been beyond all expectation. As says Vol. iv., p. 517 of the American Church History Series, it is being "widely circulated without distinction of inter-ecclesiastical lines." The American Lutheran Church unquestionably accepts it as, on the whole, a correct and judicious epitome of her faith and usages. Every criticism, no matter in what spirit presented, will be carefully weighed in the issue of subsequent editions. No effort will be spared to make it a thoroughly representative book. But the author, overburdened with the labors of a metropolitan pastorate, cannot engage in controversy respecting it. Consequently, any further attack will be unnoticed. Happily, the Lutheran Manual needs no defence. It can and will take care of itself.*

*The publishers write that the April QUARTERLY attack has sensibly quickened the demand for the Manual.

ARTICLE II.

THE RELATION OF WORD AND SACRAMENTS AS MEANS
OF GRACE IN THE LUTHERAN SYSTEM.*

By PROF. J. W. RICHARD, D. D.

Words dropped from time to time, public deliverances made, questions asked, statements occurring in the Church papers,—these and other intimations have combined to create the impression that there is, to put it mildly, at least a tendency among us, to depart from the historical teaching of the Lutheran Church on the relation of word and sacraments as means of grace. The evident existence of such a tendency has led the writer to inquire earnestly for the teaching of the Church as set forth in the writings of her standard theologians and in her official declarations. The result of the inquiry is now laid before the readers of the *QUARTERLY*, with the hope that it may lead to a clearer apprehension of a doctrine which the Lutheran Church has ever held as one of her brightest jewels, viz., the doctrine of the means of grace.

But in setting forth the relation of word and sacraments as means of grace in the Lutheran System, three things must be premised as fundamental:

1. The word is constitutive factor for the sacraments.
2. The word and sacraments as means offer and convey grace.
3. The grace offered and conveyed by word and sacraments is the same.

We believe that these three propositions will be accepted without dispute by all sound Lutherans. In the very beginning, the Lutheran Reformers adopted the Augustinian maxim: "When the word is added to the element, a sacrament is formed."

*With the exception of three footnotes and an occasional verbal emendation this article was prepared, just as it appears in print, before the writer had even seen the article entitled "*Coördination of Word and Sacrament*" in the April No. of the *QUARTERLY*. Nor is there anything in that article which of itself could have been the occasion of this one. J. W. R.

It is a common and universal teaching of our Church that grace is offered and conveyed by means of the divine word, and by means of certain divinely instituted signs, or ceremonies, called sacraments. It is a confessional deliverance of the Church that the grace offered and conveyed by these means, is identical, for the reason that there is only one grace, viz., the grace of forgiveness, as there is only one salvation.

But the fact that the word is constitutive factor for the sacraments, that word and sacraments are means of grace, and that they offer and convey grace, does not preclude either the idea or the fact of operative and relational differences *inter sese*. It does not require an elaborate argument to show that word and sacraments do not, in the Scriptures, stand on a plane of coördination, in the sense that they are identical in order, fulness, compass, and method of operation. It goes almost with the saying that in the Book itself, a primacy and a supremacy are given to the word, which cannot be ascribed to the sacraments. The word is spirit and life; the power of God; an incorruptible seed. It illumines, regenerates, sanctifies, overcomes the world. In the Old Testament the word and the prophetic deliverance of the word, signalize every step of progress in the preparation for the coming of Christ. Our divine Redeemer not only gave the word, but he preached the word for three years before he instituted the sacraments. This action of his is absolutely normative for the Church, viz., that the word must be preached, and must be allowed to produce spiritual effects, before the sacraments can be administered. This is *primacy*, not only in the sense of chronological precedence, but in the sense of importance; for this word was absolutely necessary to prepare the way for the institution of the sacraments, and did actually produce *faith* in Christ, a *faith which saved*. Then too it was by the word that Christ resisted Satan, by the word that he assembled his disciples, and essentially by the word that he wrought his miracles. He entrusted the Seventy with the word. He sent out the Twelve with the commission to teach and to preach the word, as their chief apostolic function (Matt. 28 : 19, 20 ; 1 Cor. 1 : 17), and he makes the coming of the kingdom of

heaven dependent upon sowing "the seed which is the word of God" (Luke 8 : 11). The apostle joins *faith* with *hearing*, and hearing with the word of God (Rom. 10 : 17), and makes aptness to teach the chief ministerial qualification.

Thus we see that it has pleased the Redeemer to employ the word as the great chief-essential means for conveying his grace, that is, himself to men. He is the Word, the incarnated truth and wisdom of the Father. As he laid hold on human nature, so has he laid hold on human speech, the most widely used means of intellectual and spiritual intercourse, as the most appropriate instrument for communicating that truth which is itself the power of God unto salvation. If other means be used for the attainment of the same end, still these cannot dispute the primary and all-comprehending position of the word. Hence if in Lutheran theology all the means of grace be sometimes designated as *word*, or *gospel*, it is because of the generic, all-achieving, all-embracing, unifying character of the word. Only a perverted and Romanizing Lutheranism could reverse this order and designate all the means of grace as *sacrament*,—a name nowhere employed in the New Testament to designate baptism or the Lord's Supper. Thus the sacrament, the *specific*, is subsumed under the word, the *generic*. The species never can be equal in compass, fullness and range of efficiency with the genus. Nay, more: the word under all circumstances is the word, an independent entity; but without the word the sacraments *do not* and *can not exist*; that is, the word has an independent existence, and if an independent existence, then an independent and immediate operation. But the sacraments, dependent in existence (see first premise), are also dependent and mediate in operation; that is, the sacraments can not have any power except that which is imparted to them by and through the word.*

*It is a Lutheran common-place that the authority and efficacy of the word are intrinsic *and extra usum*. No such distinction belongs to a sacrament, since not even the *verbum accedit ad elementum* in the consecration, *completes* the sacrament. "With all emphasis has the Lutheran Church declared that the recitation of the New Testament words *per se alone* do not make a sacrament, but only in connection with the *whole* act

Also the word is constant in its operation. The sacrament of baptism is administered once in a life-time, and the sacrament of the Lord's Supper, at intervals. The recollection of our baptism is chiefly a recollection of the word; and the word and the preaching of the word are required to prepare for and to sustain the grace offered and conveyed at intervals by the Lord's Supper. As rites, signs, ceremonies, the chief office of the sacraments, according to Lutheran teaching, is to witness and seal the grace already given, and to specialize that grace to the individual believer by the words: "I baptize thee." "Take, eat." "Drink." But even this specialization of grace is not peculiar to the sacraments. It belongs also to the so-called Absolution, or Declaration of grace, to pastoral instruction, yea, even to preaching to specialize grace to the individual. Philip through the word specialized grace to the eunuch when he "preached unto him Jesus," and Paul addressed the gospel specially to the Jailer, when he said: "Believe on the Lord Jesus Christ." We say: "The Almighty and most merciful God hath had mercy upon thee, and by virtue of the sufferings, death, and resurrection of our Lord Jesus Christ, his dear Son, forgives thee all thy sins." The very same specialization is involved in the doctrine of the Keys. Well does Dr. Achelis say: "Because the heart of the Gospel is forgiveness of sins, wherever the gospel is preached, publicly or privately, there is absolution. It is imparted in Baptism and the Lord's Supper, but especially *in every Christian sermon*. 'Baptism, Absolution, preaching and sacrament shall not be despised, but forgiveness of sin shall be sought therein. Thou hearest the gospel daily, what is this but the word of absolution? To preach the gospel is nothing else than to absolve and declare free from sins.'" (*Prakt. Theol.* I., p. 66). And the entire Wittenberg faculty put itself on record in 1536 in almost the same language to the effect that in public preach-

of institution of the Lord's Supper, hence not *extra usum*, that is, apart from the distribution and oral reception of the consecrated bread and wine." Bachmann, *Der Lit. Aufbau*, p. 29.

ing come forgiveness of sin and comfort to the heart of the believer (*DeWette's Luther's Briefe*. VI., p. 177).

What is this preaching but specialization of grace? and certainly this specialization of grace addressed to the ear by the *word*, cannot be less potent than the specialization of grace addressed to the eye through the *sacrament*. Indeed, whether means of grace be addressed to the eye or to the ear, can make no essential difference, since in either case the grace approaches mind and heart through the senses, and the grace itself, according to our third fundamental premise, is the same. No higher grace, no transcendent gift *can* be conveyed by the sacrament. Hence we perfectly agree with our old Dogmaticians when they assert the essential unity and equality of gifts conveyed by word and sacrament. Christ is not divided, is not divisible. He is whole and entire. That he imparts himself through the word, no sound Lutheran would deny. The only absolute need in order to be saved is that we receive and appropriate Christ. Who will say that this cannot be done fully and perfectly through the instrumentality of the word? In view of 1 Pet. 1 : 23—"being born again, not of corruptible seed, but of incorruptible, by the word of God,"—who will say that regeneration is ascribed to the word any less than to baptism? "And in view of John 6th, who would affirm that the believer receives the body and blood of Christ only through the Lord's Supper, and not also through the word and through faith?"* Yea, does not even the Form of Concord declare that "there is a partaking of the flesh of Christ, which is effected by the Holy Spirit and by faith in the preaching and in the meditation on the gospel, even as the same is effected in the sacrament of the Lord's Supper," and does it not also say that "this spiritual eating is necessary to all Christians, at all times, for salvation," that is, *absolutely* necessary; and also indispensably necessary to a salutary sacramental eating? Yea, more, does not this same Form of Concord say: "This spiritual eating is nothing else but *faith*, that is to hear the word of God, (in which is offered unto us Christ—true

*Buchrucker: *Grundlinien der Katechetik*.

God and man,—with all the blessings which he obtained for us with his body given unto death for us, and with his blood shed for us—namely, the grace of God, remission of sins, righteousness and eternal life) to embrace the same by faith, to apply it to ourselves, to rely firmly and with perfect confidence and assurance upon this consolation that we have a gracious God and eternal life for the sake of the Lord Jesus Christ, and to support ourselves by it in every time of need and in all temptations?" Nowhere in the entire volume of our symbolical books, is so wide a range of efficiency ascribed to the "sacramental eating" as is here ascribed to this "spiritual eating," this "hearing the word of God." Hence the dictum of the old Dogmaticians of the essential unity and equality of the gifts of word and sacrament, is based upon the generic quality of the word, which, because it is *generic*, and not *specific*, because it regenerates, offers the full Christ—true God and man—comforts and supports in every time of need, and achieves all things in the realm of grace, has, both in the Scriptures and in the Lutheran System, higher names and more generous prerogatives ascribed to it than are ascribed to the sacraments.

According to the Lutheran System the sacraments *do indeed offer and convey grace*. But as we have already seen, they offer and convey it *mediately* through the word, which is not only constitutive for them, but which must *precede, attend and follow* them, as witness the baptism of the eunuch and that of the Jailer, and as witness all Lutheran celebrations of the Holy Supper. Hence, to repeat, the sacraments are dependent, not only in their constitution, but in their operation. They not only presuppose the word, but they presuppose the operation of the word. Even to infants baptism can be rightly administered only where the word has wrought or is supposed to have wrought, justifying faith in the parents or sponsors; and the grace imparted to infants in baptism can be brought to consciousness only through the teaching and preaching of the word. That is, provision for the subsequent preaching and teaching of the divine word (bringing up in the faith) is the necessary presupposition for infant baptism; otherwise, as a great Lutheran

theologian says, children "are baptized" and "turned over to heathendom." The Lord's Supper is never administered for the purpose of begetting faith *ab initio*, but for the purpose of confirming and sealing the justifying faith already wrought by the word. But justifying faith is the central principle in the Lutheran System. He who has this faith has everything, because he has Christ "with all the blessings which he obtained for us with his body given unto death for us, and with his blood shed for us." But as this faith is wrought by the Spirit through the word—"spiritual eating"—"hearing the word"—it follows that the sacramental office and power to confirm this faith and to seal the grace of spiritual eating, is supplemental and auxiliary. Hence the person who has this justifying faith, who has done this "spiritual eating," does not *indispensably* need the sacraments. That is, sacraments are not *absolutely* necessary to salvation. "A person can be saved without the sacrament, but not without the word," is an established maxim in the Lutheran System, from the pen of Luther himself. This at once sweeps from the sacraments the dignity and place of coördination with the word as means of grace. It also foreshadows the position of the sacrament of the Lord's Supper in the service of public worship.

Moreover: Among the most sacred canons of the Lutheran System are the following, also from the pen of Luther: "Where the word of God is, there is Christ." "A Christian should know that on earth there is no greater sanctity than the word of God; for even the sacrament itself is made, blessed and hallowed by the word of God, and by it also are we all born spiritually and consecrated to be Christians. Hence the *word*, which hallows all things, is *superior* (höher) *to the sacrament*." "God will give the Spirit to no one without the word and the office of preaching, which he appointed solely to preach Christ." "Faith cometh by preaching, and preaching by the word of God." Joining on to these canons, and especially to the last one, the standard Lutheran theologians have always emphasized the paramount importance of preaching the word for the production of justifying faith. On this point Höfling, von Hofmann, von

Zezechwitz, Zöckler, Buchrucker, Luthardt, Frank, and Thomasius, among the moderns, have been specially emphatic, alike pointing to and basing their conclusions on Rom. 10 : 15-17. The last named, in expounding the "Lutheran Confession in the Consequence of its Principle," says: "Justifying faith has its most immediate object in the word of the Gospel, for it is essentially faith in the promise of grace, in the testimony of God's grace, in the preaching of Christ. But this object is likewise *its principle*; for through it justifying faith arises in the heart. The word has called and enlightened the justified person. On the one hand it awoke in him the knowledge of sin and of the need of salvation, and trust in the Saviour. If external experiences and special circumstances have contributed to these ends, yet always it was the *word preached and heard* which moved him to appropriate redemption by faith," (p. 25). In proof of this position he appeals to the experience of the Christian, who is distinctly conscious of the influence of the word alone; which agrees with Rom. 10 : 17. This word is not only a divine word; it has a divine power, a creative energy. It operates upon the deepest principles of a man's life. As law it works contrition, which according to the Lutheran System is one part of faith. As gospel it works confidence, *fiducia personalis*. Here we have, in complex, justifying faith. This is the Lutheran central principle. But the principle of this principle is the *word preached and heard*. It is in harmony with the Christian consciousness and with Rom. 10 : 17, that the word alone moves to the appropriation of Christ. Herein does the sacrament as means fail to measure up to the fulness of coördination with the word: The word of and embraced by the sacrament are the words of institution. They are gospel in the strictest sense of the term. They do not contain any law. They cannot work that necessary antecedent part of faith, known as contrition. Hence the sacrament must *per necessitatem* confine its operation to quickening and confirming the faith wrought by the *word preached and heard*. This is a high and noble office, and fully vindicates to the sacrament the right to be called a means of grace. But a higher office is that of the word, which, Thomasius declares, is

the organ and instrument of the Spirit in producing both faith and regeneration. And none the less decided is this great theologian of our Church in vindicating the superior place to the word, when he proceeds to indicate specifically both the points of agreement and the points of difference between word and sacraments as means of grace, declaring that "neither renders the other superfluous, and that each finds in the other its necessary supplement. Without the word the sacrament would be a dumb enigma. Without the operation of the word in creating faith, the relation into which baptism brings man, remains purely an objective one, and the gift which it puts into his heart remains a treasure hid in a field. Without the appropriating personal faith, despite baptism and the Lord's Supper, there results no fellowship of salvation with Christ, no personal justification; and the sacramental mediation of grace is gradually withdrawn without being able to unfold its blessings, or it finally becomes a judgment upon the recipient. Hence the word holds the chief place in the economy of salvation, for in faith lies the decision for salvation. If any one be deprived of the sacrament without his own fault, he can be saved in some way by grace through faith alone" (*Person u. Werk Christi*; p. 358).

All this and much more is said by Thomasius, not for the purpose of favoring a Zwinglian conception of the sacraments, as might now be charged, had the explanations given above been written by one less illustriously Lutheran, but for the purpose of setting the different means of grace in their right relations "according to the Scriptures." Attention may very properly be called to the assertion of the absolute dependence of the sacraments upon the word—"a dumb enigma"—by which "word" is to be understood not only "the word added to the element," that is, the word of institution, but the meaning is that without the body and content of divine teaching, the sacraments would be absolutely unintelligible—"a dumb enigma," and absolutely unavailing—"a treasure hid in a field." Of themselves, without the word and the faith begotten through the word, they can produce "no fellowship of salvation with Christ, no personal justification." Their "mediation of grace is withdrawn," or "be-

comes a judgment upon the recipient." A more emphatic vindication of the chief place for the word in the economy of salvation could hardly have been expressed in human speech. Such we conceive to be the entire standard teaching on the relation of word and sacraments as means of grace in the Lutheran System. That we may make this more completely objective, we lay down the following Thesis :

In the Lutheran System the word occupies the CHIEF or LEADING, the PREEMINENT place as means of grace ; and preaching as the chief method of applying the grace of the means, occupies the CENTRAL CONTROLLING place in congregational worship.

This Thesis, which is two-fold in character, it is not desirable to separate, since the means of grace and the application of the grace of the means, are intimately related. We proceed to illustrate it as it stands, though a particular illustration may throw more light upon one member than upon the other. Only standard teachers and official documents will be allowed to speak, the emphasis indicated by italics being that of the authors quoted.

THE REFORMERS.

Luther. In the eighth of the Marburg Articles Luther wrote: "That the Holy Ghost, to speak in proper order, gives this faith or his gift to no one without preaching, or the oral word, or the gospel of Christ preceding, but by and with this oral word, works and furnishes faith, as and in whom he will, Rom. 10 : 17." This declaration was signed by six of the original Lutheran Reformers. In the most absolute and exclusive way the article connects the *working* and *furnishing* of faith with preaching, or the oral word. The corresponding article in the Schwabach series, prepared by Luther and his associates, in language almost identical with that given above, exalts "the oral word" as means of grace. In the following article, the sacraments are mentioned in a way that clearly indicates *auxiliary* or *supplementary* relation.

In his German Mass (1526) Luther says: "The chief and most important part in every divine service is the preaching and teaching of God's word." In a writing vindicating to the con-

gregation the right to judge doctrine, and to call teachers, he says: "The preaching office is the highest of all; on it depend all others. Where the preaching office does not exist, no one of the others follows; for John says, 4 : 2, that Christ did not baptize, but only preached. And Paul, 1 Cor. 1 : 17, boasts that he was sent not to baptize, but to preach.

"Hence upon whom the preaching office is conferred, upon him is conferred the highest office in the Christian Church. He may also baptize, administer the Lord's Supper, and discharge all pastoral duties, or if he does not thus wish, he may abide in preaching alone, and leave to others baptism and other subordinate duties, as Christ did, and Paul and all the apostles, Acts 6," (*Erl. Ed.* 22, 151).*

It is easy to see how Luther here exalts preaching, and *subordinates* the sacraments. He distinctly says that the latter belong to the *subordinate* duties of the ministry. Preaching is in so far a minister's *chief* work that he may abide in that alone. In defence of this position he refers to the example of Christ and the apostles, and both here and in the Babylonish Captivity, he appeals to the "boast" of Paul in 1 Cor. 1 : 17. It is "the highest office of the word," and "the word of faith" (which works faith) that Luther exalts. And because "the word of faith" is the one thing *absolutely* essential, he sees in preaching the most exalted worship, and hence says in the Preface to his Lectures on the Psalms of Degrees: "The faithful preaching of the word of God is the more proper worship (*proprius cultus*) in the New Testament, far more acceptable to God, holier and better than all the services and all the sacrifices of the Old Testament," (*Erl. Lat.* 19 : 161). Pages of exactly similar import could easily be quoted. One has only to read Luther's doctrine of the *absolute* necessity of faith both for salvation and for a

*In commenting on Ps. 68 : 26, Luther writes: "Thus we see that more stress is laid on preaching than on the Lord's Supper; for the prophet here teaches that in the congregation preaching is the praise of God, and nothing is said about the Lord's Supper, unless it be implied in the word congregation, for the Lord's Supper has no value in a crowd without the word of God" (*Erl. Ed.* 39, 209).

salutary reception of the sacraments, and to observe how he associates the genesis of faith with the word, and to discover how he denies the absolute necessity of the sacraments, to see that he makes the latter secondary in relation and conditioned in operation. Says Thomasius: "To Luther is the *word* the primary means of grace. It also conditions the nature and operation of the *sacraments*, for without the word they would be nothing but 'a mere hull,' 'like a body without a soul,' 'a letter without a spirit,' 'a scabbard without a blade,' " (*Person u. W.*, II., 241). And Dorner, whose opinion on all matters of doctrinal history is of great weight: "Luther connects faith principally with the word (mediately also with the sacraments") (*Prot. Theol.*, I., p. 149). And Jacoby, who describes Luther's doctrine of the means of grace thus: "The valuable, the indispensable is the word; the dispensable and subordinate is the sacrament. 'The words are divine pledges, a promise, and testament. The sacraments are signs, that is a holy sign. Now as there is much more in the testament than in the sacrament, so is there much more in the words than in the signs.' " And again: "The promise has absolute, indispensable value, the sign relative, dispensable value. * * The sacramental sign, though real, remains a sign, and can have only a relative necessity." *Liturgik*, I., 180, 199.

Equally decisive is the opinion of other commentators on Luther's doctrine of the means of grace. The emphasis is always laid on the word as the superior means. The word is testament, witness, promise, message. The sacrament is sign and seal, "and can have only a relative necessity."

Melanchthon and *Bugenhagen*. Passages from these associates of Luther lie before us, but they are too long to quote. They may be found in Dr. Plitt's *Einleitung in die Augustana*, II., p. 183, where he discusses "the doctrine of the word as means of grace." They connect faith, penitence and the Holy Ghost *immediately* with the preaching of the word and are in full harmony with Dr. Plitt's statement (p. 165) of Luther's doc-

trine of the means of grace : * “God draws nigh to man always in the word, and never without the word. Hence even in the sacraments the most essential thing is the word of divine promise. But that word presupposes faith in the hearer.” Thus it is the word, and the preaching of the word, independent of and above the sacraments, and the word in the sacraments, that is exalted as means of grace by the Reformers, whose “conception of the spiritual office is essentially that of a service in the word,” and whose “chief sword in the new spiritual conflict was the preaching of the divine word” (*Dr. Christlieb in Herzog*, XVIII., 515–6). Hence : “The preaching of the word was made the central point of the whole public service” (*Kurtz, Ch. Hist.*, II., 364).

THE CONFESSIONS.

We may agree with Dr. Schmid : “The Symbolical Books do not express themselves distinctly on the efficacy of the word of God” (*Dogmatik*, p. 519); and with Dr. Plitt : “No definition of sacrament in the strict sense occurs in the Confession” (*Symbolik*, p. 63). Yet he has read the Symbolical Books very unprofitably who has not discovered the prominence given in them to the word of God, whenever either the formal or the material principle is brought into view. It is their implied and expressed teaching that only the divine word can make articles of faith, the faith which is believed. And the faith which believes is inseparably connected with the preaching and hearing of the same divine word. Hence Guericke, “a high-Church Lutheran,” in treating of the word as exhibited in the Symbols, both as formal

*Still more distinctly has Dr. Plitt brought out Luther's view of the word as *chief* means of grace in Vol. I., p. 151 : “In his gracious operation upon the spirit of man God uses external means, which he has appointed, and which he does not omit. The chief means (*Hauptmittel*) by which he draws nigh to man is the word which condemns sin and offers grace. The word he requires to be preached, and demands faith in it as the all-decisive thing. Yet it is not the person, who, when he hears the word, of himself presents himself with faith. But when the word is preached God works faith by the Spirit who speaks in the word. Hence where the word is preached, there God reveals himself, there is fellowship with God, there is the Church.”

principle and as means of grace, declares that it is "primary," and that it "stands on the summit of the Confessions, and furnishes the ground of all their discussions," (*Symbolik*, pp. 426, 204). The same position of primacy is accorded to the word indirectly when the Apology describes the sacraments as "rites," "signs of promises," "a picture or seal of the word." Or as Dr. Plitt puts it: "Signs and seals of the word." Here the very language of the Apology excludes the thought of coördination, for the sign of a promise, the seal of a word, cannot be of equal value with the promise and the word. Such language also excludes the thought of an additional gift, for according to reiterated Lutheran teaching the gift is contained already in the word, in the promises. The sacrament pictures it to the eye, or seals it to already existing faith. But the principal, the essential thing is the promise, which, again according to Lutheran teaching, is not necessarily vacated or annulled through the absence of the seal, but is supplemented and specialized by its application.

Hence it is entirely contrary to Lutheran symbolical teaching to say, as has been said in certain quarters, that the word only communicates a *knowledge* of salvation, and the sacraments communicate its *possession*. The word and sacraments are related to the *possession* of the one salvation, the one divine fellowship in Christ, the word *directly* and *immediately*, the sacraments indirectly and mediately. In the fulness of the divine provision for the appropriation of redemption, the two normally go together, and properly fall under the same generic idea and title of means of grace, and have the ascended Redeemer as their inworking principle and salvation as their end, but manifestly, as all along we have seen, in a different relation and according to a divinely appointed order. Such relation and order are not dimly hinted at in the Confessions.

The Augustana. In the fifth article it is said: "God has instituted the office of preaching, and given the gospel and the sacraments, through which as means, he imparts the Holy Spirit." Here it is said that God has instituted the "office of preaching" (*Predigtamt*). This is the genus, and at once marks the chief work of the minister, and indicates the chief means by

which the Holy Ghost is imparted, which is further indicated by the Article's condemnation of the Anabaptists, who imagine that the Holy Ghost is given "without the external word of the Gospel." The administration of the sacraments is subsumed as species, and is always made dependent upon preaching. And very remarkable is it that in the article the word of God should have been mentioned four times, and "sacraments" only once. This cannot be looked upon as an accidental occurrence, but as clearly indicating, in harmony with the well-known position of the Reformers (see Visitation Articles, *Corp. Ref.*, XXVI., 71) as often expressed, that the superior place is to be accorded to the word as means of grace. The comment of Prof. Zöckler, a confessional Lutheran, on our article, will not be charged with Zwinglianism: "That the sacraments should be mentioned in this relation together with the word or gospel involves an irenic-conservative tendency and Catholic attitude, which go beyond the statements of Scripture, which names the word or the preaching of the same as the source (*Quelle*) of saving faith (Rom. 1 : 16 ; 10 : 17 ; Gal. 3 : 2 ; 2 Cor. 3 : 8), and also beyond the declarations of the corresponding Marburg and Schwabach articles [see above] which make no mention of the sacraments. But this co-mentioning of the sacraments cannot be regarded as unevangelical, for the making mention of the word twice already points to their subordinate importance in comparison with this chief means of grace (*Hauptgnadenmittel*), and still more distinctly is this shown when in a third and fourth reference to the divine origination of faith the word alone is named"* (*Augsburg Confession*, p. 191). It will be observed that Dr. Zöckler calls attention to the fact more than once

*Here Zöckler agrees perfectly with the almost unanimous teaching of our modern Lutheran divines, as that teaching is voiced by Thomasius: "Faith has its *causa efficiens* in the word, but the word always imparts itself to the human spirit through hearing ('faith cometh by hearing, but hearing by the word of God,' Rom. 10 : 14-17)," (*Person u. W.*, II., p. 381). To this may be added what he says on p. 500: "Even baptism, where faith is entirely wanting, does not yet make a person a member of Christ, and consequently also not yet a member of his body. In such an event it only puts into a one-sided and external relation to both."

already intimated in this paper as the Lutheran teaching, that "the divine origination of faith" is connected with the word and the preaching of the same. Like it or dislike it as we may, it is nowhere said in the New Testament that the instrumental cause or source (*Quelle*) of faith is a sacrament. It is the unchallenged teaching of the New Testament that when the word and the preaching of the word have preceded and begotten faith, the sacraments are to be administered and received, as seals and confirmation of the faith, in which administration and reception, they become means of grace and carry with them the Holy Ghost. It is in this relation that Zöckler understands the teaching of the article, and hence names the word "the chief means of grace," and the sacraments as "of subordinate importance," in which he is fully sustained by Carpzov, the most rigidly orthodox of the interpreters of the Confession, who in his exposition of the article says: "*Teaching the Gospel*: Two things are indicated by these words: *The more important function* of the ministry, to which all others are subservient, for there are many other duties of the ministry. * * Our fathers wished to indicate *certainly the more important part of the ministry*, viz., the preaching of the Gospel," because, he says, "the inquiry here is in regard to the origination of faith, which is produced by the gospel, the law preceding or following." Thus Carpzov declares that the Confession associates the most important ministerial function with that means through which faith is originated. This can be explained only on the ground that the gospel is assumed to be the most important means of grace.

Apology. We have room for but a single quotation. "Among our adversaries there is no preaching in many countries during the whole year, except only in Lent. This gives them just cause for loud complaint, for this is at once subverting all divine worship. The most eminent, holy, useful and exalted service which God has required in the first and second commandments is the preaching of his word, for the office of the preacher is the highest in the Church. How then can the knowledge of God, the doctrine of Christ, or the Gospel prevail where this service is omitted?" (p. 274). Comment is unnecessary. The reader

has not failed to observe the eminent harmony which exists between this teaching of Melanchthon, and the evident meaning of the fifth article of the Confession.

Schmalkald Articles. The reader is invited to see how "the oral word" is exalted in this important confessional book, by turning to Part. III., sections ix., viii.

And now turning from the Confessions themselves we present a comment of one whose name will at this time carry great weight.

Von Scheele. Bishop von Scheele is not only a distinguished prelate in the Lutheran Church, but also a sound and learned theologian. He wrote the section on Symbolics for Zöckler's "Handbook of the Theological Sciences." His treatment of the means of grace is *wholly* from the standpoint of the Confessions, in which, he says, "the means of grace are more strongly insisted on than in the Scripture." He gives a reason for this: "For Protestantism there is special need of exalting the means of grace, particularly the word of God, in order to maintain a counterpoise against Catholicism, which proclaims the ecclesiastical hierarchy as the mediator of grace." Then after exhibiting the relation of the fifth article of the Confession to justification, he proceeds to give the Lutheran *confessional* teaching of the means of grace in antithesis to the Roman Catholic conception: "The *word* is the most essential and most proper means of grace (Das *Wort* ist das hauptsächlichste und eigentlichste gnadenmittel) from which every other receives its particular character. As it does not receive its high significance and destination primarily from the Church, so it is not the witness of the Church which primarily vouched for and guaranteed this significance. Much rather does the word approve itself immediately to the conscience of every one who opens himself to it, as the real and true word of God. From the Church we do indeed receive the first important and valuable reference to it as the clear source of the higher life, and of all genuine and sure thoughts about eternity. But it is from Christ himself that we receive the internal proof and assurance of this. And this is true not only of the original documents of the Holy Scriptures,

but also of the oral or written sermon which is based upon and drawn from them, and which in a derivative sense must also be recognized as means of grace. The power of the sermon and of the word to communicate grace to man depends upon God. Hence the word of God is full of Spirit and of life, a seed of regeneration, a power unto salvation to all who believe. The Spirit works through the word not only by means of reflection, but much rather is the Spirit of God personally present in the word, and adapts it to the various circumstances of each individual. The word consist of Law and Gospel, which as arising from one and the same Spirit give expression to the one and same divine will, which both condemns sin and forgives sin. The law and the gospel are so united that the gospel gives what the law demands.

The *sacraments* are described as signs and seals of the word of God, the number of which is determined from the Scriptures, not according to human ordinances and usages," *Vol. II.*, pp. 756-7).

The superior emphasis which the good bishop lays on the word as means of grace, in expounding the confessional teaching of the Church, has certainly made its impression on the reader. A better illustration of our Thesis could hardly have been found in the whole range of theological literature. It is the opinion of one who combines the science of the theologian with the experience of the pastor. It is bishop von Scheele's judgment that in the Confessions the *word* is the most essential means of grace, and gives character to the other means. The sacraments are signs and seals of the promise; and the promise is always greater than that which seals it. Coördination as *means* is thus out of the question.

Equally clear and distinct in stating the *confessional* teaching of our Church on this subject, is Köllner, whose *Symbolik* is of highest authority: "The word is the chief means (Hauptmittel) for conversion, and hence for the appropriation of salvation. Through it the Holy Ghost not only works regeneration and sanctification, but it abides even after regeneration," I., 664. This and much more he says before he comes to treat of the

sacraments, whose efficiency he makes conditional upon faith in the word of promise: "The power rests upon the word of God, and becomes efficacious through the faith of the recipient," p. 668.

THE DOGMATICIANS.

The *Dogmatik* of the Church claims to be in harmony with the Confessions, and to be a systematized development of their teaching. What light does it throw on our Thesis? Gerhard teaches: "*The primary duty of ministers is the preaching of the word.* This is proved 1) by express commands to the apostles and to their successors in office: '*Go teach all nations,*' Matt. 28 : 19; '*Go into all the world and preach the Gospel,*' Mark, 16 : 15. 2) Names: *Teachers: pastors*, to feed the flock with heavenly doctrine; *angels of the Lord, ambassadors of God*, to set forth the will of God by preaching the divine word; *work-man*, because they labor in the word. 3) *The Apostolic rule*, a bishop must be apt to teach. 4) *The end*. The Church is gathered by preaching the word. 5) *Distinction between ministers and other officers*—they use the sword of the Spirit, the word of God. 6) *The practice of Christ, of the apostles and bishops of the primitive Church*" (Loci, XIII., 87). These and additional points are illustrated from Scripture and history through three columns, in which there is absolutely no allusion to sacraments. The object of the author is to set forth the *primary* duty of ministers. He connects that duty with the preaching of the word. The whole argument utterly forbids the thought of mere chronological precedence. It is primacy in the sense of importance. Otherwise, "*the practice of Christ, the apostles, and bishops in the primitive Church,*" would not have been introduced. This perfectly agrees with the statement of Baier, when treating of LAW AND GOSPEL: "The word of God is to be regarded especially (peculiariter) as the instrument for kindling the saving faith which is in Christ" (*Compend.* p. 479). And with Hollaz, "who recapitulates with great clearness and compactness the results attained by his predecessors" (Hay and Jacobs). Writing of the word as means of grace, Schmid says: "Hollazius thus sums up the doctrine: 'The word of God

is the most efficacious means of salvation, for its power and efficacy are not only objective, but also effective; not consisting in moral suasion, but in supernatural operation; not external and coming to it when used by man, but intrinsic in the word; not accidental, but necessary by a divinely ordained necessity, and therefore not separable, but perpetual, inherent in the word itself" (*Dogmatik*, p. 523). This and very much more is said by Hollazius in answer to the question: "Is the word an efficacious means of salvation?" As a *summing up of the teaching of his predecessors*, these few sentences from Hollazius deal a death-blow to a theory of the means of grace put forth among us not long ago, in imitation of certain trans-Atlantic Romanizing and Puseyiting conceptions, according to which the word only announces salvation, but the sacraments apply it. According to this *summing up*, the Dogmaticians at least regarded "the word as the most efficacious means of grace," and as endowed with a power of supernatural operation, intrinsic, perpetual, inherent in the word, a means of operation by which God brings sinners to salvation. It lacks no quality of efficiency in the hand of God. It can do all things in the realm of grace.

Well may Meusel say: "Our Lutheran Dogmaticians are in so far right when they ascribe to the word as means of grace, a distinct prerogative over the sacraments as means of grace, which without the word cannot exist," (*Hand-Lexikon*, No. 21, 7). And Luthardt in support of his own thesis that the preached word is the most important means of grace, quotes Quenstedt, Baier and Hollazius. The passage from the former ascribes a divine, supernatural efficiency to the word (the oral word, says Luthardt) in converting, regenerating and renewing. From the old Dogmaticians we turn to their modern and living successors, who, joining on to the old masters, have expounded the Lutheran doctrine of the means of grace in opposition to a pseudo-Lutheranism.

Luthardt. Dr. Luthardt is senior of the Leipzig theological faculty, a confessionalist and a great preacher. He discusses "The Word of God" as means of grace under the following the-

sis: "The chief means of grace in the Church is the word of preaching, which through its witness of sin (law) and of grace (gospel) is fitted to work penitent obedience of faith, and to serve the Holy Ghost to that end in proportion as it is a true expression of the salvation of Christ, that is, is scriptural" (*Dogmatik*, p. 322). This thesis is established and illustrated by the author by showing that the facts of salvation are clothed in the word of apostolic preaching, that Christ designated preaching as the calling of the apostles, that "preaching is the first work of the newly-founded Church. It is more important than baptizing, 1 Cor. 1 : 17." He quotes Luther, points to the confessions, and declares that "the Reformation placed preaching in the foreground."

Rohnert. The Rev. William Rohnert is a Silesian Lutheran pastor of exclusive orthodoxy. His book entitled: "The Doctrine of the Means of Grace according to the Word of God and the Lutheran Confessions," is a classic. He writes thus: "*The most important and most comprehensive means of grace is the word of God*, which gives the sacraments their power. * *

The word of God is not only the unchangeable foundation of all knowledge of salvation, but it is also the bearer and mediator of all divine grace." He then calls the word "the source of redemption," "a creative divine power," "a power unto salvation." "In sum, the word of God is the means of grace *which brings to man all the grace of God, even that of the sacraments*. Of course this is said primarily of the *word of God as preached and heard*, for the scriptural designation of the word refers first of all to the word propagated orally" (pp. 11, 12). A more explicit testimony in favor of our Thesis could not easily be made. It reads like the words of the old Dogmaticians.

Frank. "Frank of Erlangen has proved a powerful apologist for old Lutheranism" (*Kurtz, Ch. Hist.*, III., p. 205). Frank is without doubt the ablest modern German Lutheran theologian. In his "System of Christian Truth" he treats the doctrine of the means of grace with a fulness and a profoundness to which no amount of quotation can do even approximate justice. He declares "the word to be the primary means of grace;" "that the

activity of the Holy Ghost in reference to the self-impartation of the Redeemer, takes place first of all through the word as means of grace." "The entire fulness of the potencies of redemption is placed in the word as means of grace." But Frank does not overlook or disparage the other means of grace. He seeks to set all in proper relation: "It is in harmony with the richness and gracious fulness of Christ, that in many ways, and not through the word alone, the gifts and powers of redemption proceed from him and are communicated through sensible means. Indeed, regarded according to the analogy of natural-human self-communication, it cannot be denied that among the means serving to this end the word undoubtedly takes the primary, the widely super-eminent position (*bei Weitem überragende Stellung*). Whilst other means are employed only occasionally, here or there, as serving the communication of thought and purpose, the word is everywhere employed in this service. Without the word the others could not in themselves reach their end. For the most part they presuppose the word and could not be understood without it. They do indeed in various ways supplement the communication by the word, but in a far higher degree they are supplemented by it. Farther on we will inquire how far this primary and universal character of the word of God asserts its place among the means of the self-communication of Christ" (p. 261). We now turn to pp. 301-5, where the great author seeks to establish the interrelation of word and sacrament as means. In the most distinct manner he asserts "*die Praerogative des Wortes*;" declares the dependence of the sacraments upon the word for their constitution; denies any such counter-dependence, but maintains that neither sacrament can work a blessing without the accession (*Hinzutritt*) of the word. "For Christ himself has connected the *διδασκειν* with the *βαπτίζειν*. In missionary service preaching precedes adult baptism, and infant baptism can be properly administered only under the expectation that those thus baptized will afterwards submit to the operation of the word. In the Lord's Supper the worthiness, without which no one should approach, requires the preparation of the guests by the word; and the proper, blessed after-effect

of the supper requires also the use of the word. Thus from the first moment of its conscious entrance, the whole Christian life is placed under the word as the essential, per se independent, constantly abiding means of grace; while baptism according to the nature of the case, as sacrament of regeneration, asserts its place at the beginning; but the Lord's Supper indicates the heights of fellowship with the glorified Redeemer, which cannot exist continuously, but, occurring from time to time, presuppose as basis the fellowship by the word. Hence since the word is characterized as the more general, comprehensive means of grace, which embraces the others in the unity of one whole, the question still exists whether a like prerogative of the word is to be asserted in reference to the gifts of salvation which are distributed by the means of grace." All difference of gifts is of course denied. Christ cannot be divided. "Regeneration is ascribed to the word not less than to baptism. The flesh and blood of Christ are received by faith which is mediated by the word." "In every case the gift of salvation is mediated sensibly, and whether the sensible object be perceived by the hearing or by any other sense, makes no essential difference. In so far can we say of the word, that by virtue of its nature, it turns itself to the personality. Thus, however we may further explain individually these relative differences, which do not destroy the bond of unity and similarity, everywhere there comes up the primary and overtowering importance of the word, which covers the whole subject of the communication of salvation, constitutes the sacraments as such, secures to them their blessed effect and mediates in its own way their specific character."

Such, in brief and imperfect representation, is the view of "a powerful apologist for old Lutheranism." In harmony with the true Protestant Scripture-principle the word is made the central, all-determining factor as means of grace. The sacraments are not degraded. By virtue of the superior position given to the word, they are lifted to a high and commanding plane. But the sphere of their operation is limited and dependent as compared with that of the word.

Rüling. Dean Rüling is pastor at Chemnitz. His little book

entitled "Fundamentals of the Christian Faith on the Basis of Frank's System of Christian Certainty," will furnish the last quotation under the present head: "The sacraments are not *co-ordinate* with the word. Much rather are they *subordinate*. From it they receive their constitution. What the sacraments *impart* to us can not be different from that which the word imparts, for there is only *one* salvation. If there be several ways of imparting this salvation, that is explained by the fulness of salvation and the manifold relations into which salvation enters. In still another relation are the sacraments subordinate to the word. The sacraments can perform special effects on the Christian. The sacrament of baptism can make the beginning of regeneration in the heart of a child. The sacrament of the Holy Supper can bring us sensibly near to the Lord. But these operations can come to the clear, distinct consciousness first through the word. And regeneration and conversion as already seen, never fully occur without the operation of the divine word," p. 69.

This little book of Rling's was highly endorsed by Dr. Frank, and was commended by him to his students as a just synopsis of his system. It therefore carries with it the authority of the master. The language is different from that of the old Dogmaticians, but the teaching is the same. The sacraments have their special function, but they are dependent on the word for the full and salutary discharge of that function. This at once determines their place as compared with that of the word.

We now seek a final illustration for our Thesis.

THE WRITERS ON PRACTICAL THEOLOGY.

At this point we are tempted to quote largely from the old liturgies; but the want of space forbids. We stand ready to fill pages with their testimony. We can only say now that almost the first thing that meets the eye on opening these old formularies, are the directions they give in regard to the teaching and preaching of the divine word, which, in full accord with Reformers, Confessions and Dogmaticians, they exalt to the chief place. We must ask the reader to accept the testimony of em-

inent writers on practical theology. Funk who wrote two of the best of the older works on the Lutheran liturgies, says: "The purpose and essence of these formularies is the maintainance of the pure doctrine of God's word as it is based on the prophetic and apostolic Scriptures" (p. 12). He explains: "The evangelical Church not only brought preaching into use again, but brought it to the highest and most important place in the worship of the congregation, to the chief place and centre." He then gives a reason for this: "The foundation of the evangelical doctrine is living faith, and since this is wrought by the preaching of the gospel, that is the chief part in congregational worship" (KO., p. 73). This is the testimony of a professedly liturgical writer. It agrees exactly with that of Bachmann of Rostock, who, in his *Der Lit. Aufbau*, writes: "The word of God is the *primary*, the sacrament the *secondary*, derived means of grace." He says further that "the Lutheran Reformation gave to the preaching of the word of God its necessary place in the chief divine service," and "considered the preached *word* before everything as *means of grace*" (7, 8). This is the opinion of a thoroughly conservative liturgical scholar. The opinion is fully sustained by Hüffell whose work on Practical Theology was for half a century a standard in Germany. He says: "The Reformers were guided chiefly by two fundamental principles: 1) That the external worship in and of itself does not render us acceptable to God, and 2) that the preaching of the gospel is the chief thing" (II., 111). Equally decided is Kahn (occupied a strict Lutheran confessional standpoint," says Kurtz, III., 205): "Luther cannot often and emphatically enough declare that the word of God is the central point and ruling factor of the entire service" (*Der Innere Gang des Deutschen Protestantismus*, 125.)

We now introduce the three greatest writers on Practical Theology of recent times.

Von Zezschwitz. Dr. Von Zezschwitz of Erlangen, marked by an almost ultra Lutheran conservatism, wrote the "History of Preaching" for Zöckler's "*Handbuch*." He declares: "Luther's greatest merit is not only that he restored preaching to

its original purpose, as a true and fruitful explanation and application of the Holy Scripture, but much more that he set it in the centre of the whole evangelical worship. * * 'Faith comes by preaching and preaching from the word of God,' Rom. 10 17. Hence preaching and the word of God enter into the controlling central point in the evangelical worship. * * This central position of the word of God in the evangelical worship gave also to Luther's preaching formally its character." These statements he sustains by quotations from Luther's writings, and by expositions of Luther's views of preaching (Vol. IV., 297-8).

Harnack. Theodosius Harnack, professor at Dorpat ("stand-point that of sound Lutheranism," Meusel) wrote "Liturgics" for Zöckler's *Handbuch*. Under the sub-title, "*Ministration of the Word*," he says: "The word of God claims a central, all-dominating place in Christian worship. Luther says: 'A Christian should know that on earth there is no greater sanctity than God's word; for even the sacrament itself is made, blessed and hallowed by the word, and by it are we all born spiritually and consecrated to be Christians.' This great significance of the word finds first its place in *the liturgical lection*." He quotes Luther as saying that "where the word of God is not preached it were better neither to sing, nor to read, nor to assemble." "Preaching draws from the faith and life of the Church and from the preacher's individuality, but high above stands the Scripture as its quickening soul and directing norm" (Vol. IV., 421-2).

Achelis. Dr. Achelis of Marburg is without doubt the most distinguished living teacher of Practical Theology in Germany. Writing *historically* of Luther's view he declares: "The congregational service has its climax and culmination (Höhepunkt und Schlusspunkt) in preaching." "Preaching is the chief part which rules the whole public service." He then says: "This position of preaching the word in the congregational service in the evangelical Church is recognized specifically as a feature of the Reformation, although there have been loud voices which have sought to place the centre and climax of the Sunday congregational service elsewhere, especially in the celebration of the

Lord's Supper''* (*Prakt. Theol.* II., 5). The testimony of these writers on Practical Theology cannot be gainsaid. They show what Luther and the Lutheran Church have regarded as the chief means of grace, and as the ruling centre in Lutheran worship: THE WORD OF GOD AND THE PREACHING OF THE SAME. He who would change this position of the word in favor of any other means of grace, would be more Lutheran than Luther, or rather, much less so, for he would change that firm foundation on which Luther stood, and on which the Lutheran Church has always stood, as now shown by our investigations carried into every department of Lutheran theology. The Reformers, the Confessions, the Dogmaticians, the Liturgies, the writers on practical theology, all agree in making a decided difference between word and sacraments as means of grace and as factor in worship. In harmony with the full and clear testimony of the Scriptures they describe the word and the preaching of the same as the *chief*, the *primary*, the most *comprehensive* means of grace. They ascribe to it not only constitutive power for the sacraments, but power to effect every work of grace. They give it the *central* place in public worship, as that which must control every part of the public worship, and determine the architecture of the church. All that precedes the sermon must point to the sermon as the centre and climax of the congregation's worship, as the part in which every member of the congregation may find something for himself. All that follows the sermon must tend to deepen and prolong the impression made by the sermon. The pulpit must be placed above the altar and must be made to

*Dr. Buchrucker, Oberconsistorialrath in Munich, a confessional Lutheran of very high rank, says in his *Grundlinien der Christ. Katechetik*, p. 22: "Even up to the most recent times efforts have been made in the Lutheran Church to procure for the Lord's Supper again the dominating place, and to form 'Lord's Supper congregations,' but these were soon recognized as the result of Catholicizing inclinations." He then very justly says that the sound condition of church life depends upon holding word and sacrament in their right relation. But what this relation is he clearly enough indicates when he says: "Since it (the Church) is essentially a congregation of faith, the word remains the chief means for its self-actualization."

command the entire auditorium. Any deviation from these principles, either in church architecture or in any other way, veers towards Romanism. Any seeking of the centre and climax of congregational worship in the sacrament as *means of grace*, departs from the historical teaching of the Church. The *secondary*, derived means of grace can never rise above, can never be equal to the *primary*, the independent means. The secondary, derived means, can not be held by Lutherans as co-ordinate with the primary, since according to standard Lutheran teaching, it is not only more limited in range, and operates *mediately*, but is absolutely dependent upon the word for its character and for its final efficiency in every particular. In opposition to Zwinglian teaching the Lutheran System has always maintained that the sacraments are means of grace, bearers of grace, channels through which grace comes to man. But in opposition to Roman Catholic teaching, beginning with the Reformation and continuing on down through her entire history, she has laid the chief stress on the word of preaching as the most essential and the most important means of grace, and has found the all-dominating centre and climax of congregational worship in the same word of preaching, in which the entire congregation can take part by meditation and reflection.

Half a century ago the so-called "New Lutherans" sought to find the centre and climax of worship in the Lord's Supper, but they did not even pretend to be following the lead of the Reformation. With various Romanizing and Puseyiting tendencies, they boldly declared that the Reformation gave too much prominence to preaching. Löhe would place the altar in the centre, where it should rule the entire service, and would have every divine service terminate with the Holy Supper as "the perfected summit of all the life of public worship."* Accordingly his

*Very justly has von Zezschwitz said in reference to these unevangelical extremes: "In the presence of the evangelical principle, and of the history of the cultus-life in different times, the declaration of many modern representations of the liturgical movements, will not be justified, viz., that the preaching service with suitable liturgy, but without the congregation's

Liturgy was closely modeled after the Romish Missal, and his theory of the ministry was approximately sacerdotal. Some of the school went so far as to avow the *opus operatum*, and to set forth the sacraments as material acts of God, and to wish for a restoration of the Romish Mass. Others held that the word has an evaporating, changing character. Only the sacraments are permanent. New names were given to the different parts of divine worship. Reversing the relation of cause and effect, and the logical order, the word, the generic, was subsumed under the sacrament, the specific, so that both word and sacrament should be called "the sacramental part." Contrary to three hundred years of interpretation they sought to associate this desig-

celebration of the Holy Supper, does not deserve the name of chief divine service (Hauptgottesdienst). Much rather is this, from the liturgical principle, to be considered as a deformation" (Herzog, V., 317). And in arguing for the complete separation of the preaching service from the communion service as in harmony with primitive usage and with Luther's intention, von Zezschwitz vindicates to the preaching service as against "our modern cultus-idealists," "Puseyites," "Greek and Roman churches," the right to be considered Hauptgottesdienst (chief service) by the following unanswerable argument: "The right of the independent preaching-service to be considered as Hauptgottesdienst is established both by the Pentecost event which inaugurated the prevailing traditional hour for it, and in principle by the significance of the New Testament *word* as the most universal means of grace. To the word before everything else must it be conceded of itself independently to form the central point of cultus-Christian worship with the claim that this deserves to be called 'Hauptgottesdienst' of the Christian congregation." Herzog, IX., 789.

In the same interest and with equal emphasis does Bachmann declare, that the Evangelical Lutheran Church knows of Hauptgottesdienste without the Supper, but of none without the preaching of the word. The principle is this: That which is chief as means of grace must be chief in worship, for as von Zezschwitz quotes from Luther "a fundamental thought of the Reformation:" "Denn es am Worte und nicht an der Messe liegt," and then asks: "When will our modern cultus-idealists learn from these fundamental principles of the Reformation, which are both intelligible and scripturally correct?" Even the liturgical service has no independent place in the worship. It is a part of a unified whole which is controlled by the sermon. Its chief office is to lead up to the sermon and to prepare the mind and heart for the reception of the truth through preaching, and to deepen and prolong the impression made by the preaching.

nation with a passage in the Apology so as to give it symbolical authority.*

But this school of innovators has quite passed away in Germany. The old Lutheran doctrine of the means of grace, has reasserted itself. The new terminology has been almost entirely abandoned by living writers on worship, as illogical, *inapropos*, and as not contained in the legitimate interpretation of the Apology, since it cannot be shown that Melanchthon meant to propound a theory of worship, but on the contrary was defining a sacrament in opposition to the Romish theory, which makes the Holy Supper chiefly a sacrifice. Books recently received from Germany enable the writer to make the statements contained in this paragraph, and with his own ears he heard (1893) the whole terminology of "the sacramental" and "the sacrificial" denounced as "a false conception," by one of the foremost liturgical scholars in the Lutheran Fatherland. Alas that the ghost of this defunct school should have emigrated to America! But the temporary clamor of a few "loud voices" cannot long disturb the historical consensus of Lutheran teaching on the means of grace, and on the principles of worship, viz., that the *primary*, the most essential, the all-comprehending means of grace, and

*The passage is as follows: "A sacrament is a ceremony or an external sign or work, through which God grants that which the divine promise, annexed to the ceremony, offers," p. 313. According to the perverse theory the divine word is a "ceremony" or "external sign." The absurdity of the interpretation is shown by the fact that Melanchthon illustrates by referring to Baptism, and a little further on specifically classes "the preaching of the Gospel" among the "sacrifices of praise," along with "faith, prayer, thanksgiving, confession," thus agreeing perfectly with Luther's view of preaching as being "the more proper worship of the New Testament." It is not out of place to say that a letter now in the writer's possession from a late member of the theological faculty at St. Louis, states that the Missourians reject this new-fangled interpretation, and Prof. Schuette of Columbus states that the word "sacramental" used "to include the Word" is an "extension of the term as used especially among liturgiologists" (*Before the Altar*, p. 83), that is, *some* liturgiologists have read into the Apology what, confessedly, Melanchthon never put there, and have committed the logical blunder of making the specific, that is, the sacrament, give name to the generic, that is, the word. Is this subscribing the confessions "in their own true, native, original and only meaning"?

the all-regulating centre of congregational worship, is the preaching and teaching of the word of God. There is, according to Lutheran teaching, absolutely no work of divine grace, which the preached word cannot do. Illumination, faith, regeneration, sanctification, all find instrumental cause in the word of God and in the preaching of the same. "On earth there is no greater sanctity than the word of God." It makes and hallows, precedes and follows the sacraments, which as "ceremonies," "rites," "signs," are adapted to make profound impressions of religious truth, as they set forth great facts of redemption. Their gift depends upon the appointment of God. They offer grace; but they convey grace only where there is faith, where the human subjectivity meets the divine objectivity. The divine objectivity is always the same. When faith rises to a climax and appropriates the perfect redemption which the sacraments signify, then a perfect union is established between the human and the divine. Baptism sets me objectively in the Kingdom of God. When I believe this fact, I know that I am a son of God. The Holy Supper sets before me objectively the body and blood of Christ. When I believe this fact, Christ is mine. Thus the sacraments are means of grace. But it is by the word that I have learned that God is my Father; and by the word that I am informed that the blood of Jesus Christ was shed for the remission of sins. But these two facts, the fatherhood of God and the atonement of Christ, are the essence of the Gospel. Ceremonies, rites, signs, can add nothing to the gospel. They can only ratify and seal its message. The *verbum vocale* is supplemented by the *verbum visibile*. The eye has assisted the ear in conveying the message of the gospel to the mind and heart. Should the sign fail I still have the promise. When as a preacher I proclaim that promise to others, I offer unto God the highest sacrifice of praise. When as a sinner I believe that promise, I offer unto God the highest sacrifice of self-surrender. In the word then as preached and believed is found the climax of worship.*

*"When I preach then, I give praise to the Lord our God, and have the morning and evening sacrifice. For he delights that one should preach of him, and preaching is the highest offering of any one," says Luther.

That in the communion of the Lord's Supper, the administration of which, according to the Lutheran conception, is based on individual need—"the sacrament is administered to those who desire it," *Apology*—the personal intercourse of the believer with his Saviour reaches a climax, is due not to the sacrament as *means of grace* in the sense that in contradistinction from the word as *means of grace*, it has some new or higher grace to impart; but to the fact that in the Supper, the word, supplemented by the ceremony, quickens the faith, love and devotion of the Christian, which reach a climax in believing and realizing that Christ is present, and that he fulfills the promise of the Gospel. The objective gift and the right subjective apprehension meet in perfect communion. Christ is mine and I am his. My heart gives way to thanksgiving and praise, which on the subjective side may be climax of worship for all who join in with sincerity and truth. But this climax, call it climax of communion, or climax of worship, is absolutely dependent upon the word preached and heard, which has produced the appropriating faith, and stimulated the religious affections. And high above this climax stands that higher climax of the preached word, which, as God's chief instrument of redemption, comes to the *entire* congregation, and gives to each as he hath need the blessing of the divine wisdom, and certifies all of the reproving, forgiving, sanctifying divine grace.*

*With clear insight into the principles of the Gospel does Dr. Spitta say: "The climax (der Höhepunkt) of evangelical worship is there where the entire congregation can really take part, and in proportion as it (the entire congregation) falls into the back-ground, the nature of evangelical faith suffers detriment," *Der Entwurf der Preuss. Agende*, p. 15. This observation is based on the principle of the universal priesthood of believers, and on the doctrine that the Church is chiefly a society of faith and of the Holy Ghost in the heart. The congregation does not need priestly mediation. It can go as a whole directly to God, and may find climax of worship in confession, prayer, song, in *hearing* the divine word. Such should be named the *subjective* climax of worship, or the point at which the *devotions* of the congregation reach their culmination. But such is not the highest point or the controlling principle in the congregation's worship taken as a whole. All religion, and preëminently the religion of the gospel is chiefly receptivity, or the receiving of a gift and of

Hence "the *secondary*, derived means of grace" can never push the primary, the unconditioned, the all-embracing means out of its central, all-dominating place in Lutheran worship, without shifting the centre of the System from the fourth to the tenth article, and without changing the evangelical ministry whose throne is the pulpit, into a Catholic priesthood whose throne is the altar.

grace from God, and not spontaneity, or the expression of the devotional feelings. The truly Christian congregation does not assemble in the sanctuary for the purpose of unloading its *devotions*, but for the purpose of receiving the divine blessing which the Holy Ghost communicates through the truth, and which calls forth the devotions of the congregation. Thus the objective factor in congregational worship is the creator of the subjective factor, and is also the creative factor for the sacrament. Whatever the latter has, it has through the word. Whatever climax of devotion it creates, it creates through the word. Hence rising above the *devotions*, and above the sacrament, is the word, which as *causa efficiens* for personal faith, and for the quickening of the spirit of devotion, either with or without the sacrament, must ever remain, in the form of preaching, the true *objective* climax of the congregation's worship. "In this way,"—that is, by combining the two in proper relation of superior and subordinate,— "the congregational worship is unified, and the prophetic part, which reaches its climax in the preaching of the divine word, is realized as the ruling power." Achelis, *Prakt. Theol.*, II., p. 243. Or as Köstlin, in full harmony with the fundamental principles of this entire discussion puts it: "In order that the *congressus publici* may maintain and render the divine worship they must be essentially assemblies for hearing the word of God, for common prayers and for giving of thanks. Or, the constituting factor of the divine worship is objectively the word of God (and the sacraments) and subjectively faith, which expresses itself in prayer and thanks. Only where these two meet can the *congressus publici* be considered as divine services, as acts of worship in the full sense." *Geschichte des Christ. Gottesd.*, p. 159. By placing "sacraments" in parenthesis it is very evident that Köstlin does not mean to coördinate them as factor in worship with "the word of God."

ARTICLE III.

THE RELATION OF WORD AND SACRAMENT.

Translated from Thomasius' *Christi Person und Werk*. 270, II. Auflage.
By REV. J. S. BRAKEN.

We did not premise our treatise on Baptism and the Holy Supper with a special paragraph on the Sacrament, because its doctrine is nothing more than the presentation of what is common to both actions, with the elimination of what is peculiar to each. Now, in closing, there is needed but a short retrospect in order to define the nature of the Sacrament *per se*, as well as its relation to the Word; for only from the relation of the Sacraments to the Word is it possible to understand their meaning and essence. It is a relation of *oneness* and of *distinction*.

The oneness is obvious and generally acknowledged. Both Word and Sacrament form the category of the means of grace; both serve the application of one and the same salvation to man; this is their common aim. Both are self-attestations of Christ through human instrumentality and creature mediation; both comprehend the salvation which they mediate to man, namely, the one Christ: the Word, the divine Spirit; the Sacrament, the theanthropic Christ. This is their common characteristic. Both are means of grace having as their content vitalizing energy. This equality must by no means be mistaken or violated.

But within this sameness we have to recognize also a difference, and this difference is to be found first of all in the mode of operation. This difference, now, must be defined—that we may as well anticipate—not so that the one means of grace is a substitute for the other, that the use of the Word makes the Sacrament superfluous, and *vice versa*. Rather should we expect it of the divine wisdom, which in its use of means in other spheres is so sparing, that the peculiar operation of the one means of grace always finds its complement in the other, and requires its co-operation. The object, therefore, the complete appropriation of

redemption, can only be attained through the concurrence of both. But each makes the other actually complete only if either contains something which the other lacks, if either has a specifically different mode of operation, complementing the other. To define this difference properly, is the problem.

It is certainly an error (this is the outcome of what is said above) to seek to define it by degrading either the objectivity of the Sacraments, or the quickening power of the Word, by regarding the former as merely signs and seals of grace, the latter as a mere witness of Jesus devoid of formative, creative energy (literally: to inform man with its contents). Both effect and confer what they say and signify. Yet, again, the difference cannot be limited to this, that the Word is speech, the Sacrament action. The latter, to be sure, is preëminently God's act, God's act of applying and specifically individualizing by means of visible elements. But the Word, too, if preached, has the character of an act, an applicative act, especially in the form of absolution, whilst again the confirmation which the Sacraments afford to faith is conditioned by the Word into which they are set [like the diamond in a golden ring, Tr.]. It is frequently said, indeed, that the sacramental signs offer assistance to human weakness, and thus render faith easier; but it is a question whether it is not easier to rest our faith upon the clear Word than upon the mystical tokens which the Word has to interpret. The latter is perhaps the more difficult. The difference has, therefore, to be defined in some other way. In accordance with our presentation (§62-69), it may be developed in the following propositions:

1. The Word effects a new attitude of the human personality, the Sacrament a new relation. The Word effects a new attitude of the human personality *gradually* by opening to it, mediating, and informing it with, its content, salvation. The Sacrament effects a new relation of man to God by giving him *at once* the participation in redemption. In *one* moment, by means of *one* act, Baptism implants the individual into Christ and his Church; in a *single* moment Christ gives us in the Holy Supper his glorified corporeity that we may partake of it. There the effect is diffused, here it is focused in a single sacramental

act. The effect of the Word is, therefore, thus far, more explicative and discursive, that of the Sacraments is more drastic, concentrated.

2. But a further difference is found in this, that the Word with its testimony is directed to the selfconscious personality of man, and influences not only it, but also in and through it the whole man. The Sacrament is directed to the nature of man, by which we understand by no means solely the corporeity, but the whole spiritu-corporeal constitution of man, which the reflecting *ego* discriminates from itself as much as it knows itself to be united with it. To this side of human nature, which is never fully disclosed to the consciousness and yet is found so intimately in rapport with it, to this province of our being, the effect of the Sacraments relates directly, whilst that of the Word always and primarily concerns the intelligence and will, and only by means of these lays hold on the human substance, (*Wessensgrund*). This should not surprise us. For even in the general sphere of human life it is not the thinking *ego*, not the reflecting consciousness, but the heart, whence spring the great creative thoughts. Here, in the innermost depths is found also the treasure chamber of the intellectual life; how long does the mind often labor there, moving mysteriously until suddenly a great idea or a mighty principle breaks into clear consciousness, and when it has risen one stands before it amazed; it is not so much a product begotten of one's thinking, as a birth experienced by him. So exceedingly important is this sphere of the human nature. Should it not also be important for the sphere of salvation, should not saving grace be preëminently directed to it? That this is so requires no further proofs after the preceding paragraphs; for it almost irresistibly forces itself upon every unprejudiced consideration not only of the Lord's Supper but also of Holy Baptism.

3. And what has thus been reached points, thirdly, to a still deeper background, namely, that the Word is the medium, through which the Spirit of Christ communicates himself to our self-conscious personality in order to create in it saving faith.

The Sacrament, on the other hand, is the medium which grafts us into the communion of the holy human nature of Christ (Baptism), and makes us partakers of it (Eucharist), as appears from our representation of the Sacraments respectively.

4. Hereto we add, fourthly, what is most closely connected with it, that Baptism places us into the organism of the Church of Christ, the glorified Godman, the Holy Communion deepens us therein, as also according to universal ecclesiastical practice Baptism makes one only a member of the Church in general, the partaking of the Eucharist a member of the Confession. Thus the Sacraments are church-formative factors, whilst, in turn this their significance depends precisely upon this, that they are actions of the congregation (church) of the Lord—a circumstance which is not always sufficiently emphasized.

The difference between the two means of grace, we may therefore fix in these four points. But this difference stands in close connection with the nature and object of the whole of redemption, and receives again from this fact its full light. Man is by virtue of his creation the living unity of nature and personality, (substance and consciousness). This unity makes him a person. Now, as sin has separated the whole man both in his personality and nature from God, and has disturbed both spheres of life, so redemption proposes to heal man according to both relations, and to make him partaker of salvation. It will appropriate to the whole man the whole Christ. And to this, now, relates the different position and effect of the Word and the Sacraments. Each aims at the whole man; but each lays hold immediately on a different side of man; the Word on the self-conscious personality, the Sacrament on his nature or substance, in order to work from hence mediately upon the other side (for the Word also operates through the personal willing and thinking upon the heart, and Baptism, out from the heart, in which it puts the spirit of regeneration, upon the *ego*) The word mediates to him the fellowship of the Spirit of Christ, the Sacrament the fellowship of the glorified human nature of Christ, that thus the whole salvation may be appropriated to the whole man, that the whole person be saved and sanctified. And not in such a way as if both op-

erations were utterly disconnected: in the Sacrament they meet together in so far as it is set into the Word, especially in the Eucharist, which is only intended for persons who have a developed self-consciousness. From this the importance of both means of grace for the individual becomes clearer, their essential mutual connection as well as their difference. It is seen that neither makes the other superfluous, that each has its necessary complement in the other. Without the Word the Sacrament would be a silent enigma; without the faith-producing power of the Word the relation in which Baptism puts man to God would be merely an objective one; the gift of the Holy Spirit which it imbeds in the heart would otherwise be a treasure hidden in a field. Without the appropriating personal faith, in spite of Baptism and the Lord's Supper, there would be no personal saving fellowship with Christ, no personal justification; and the sacramental communication without being able to develop its blessing, is gradually withdrawn or it will finally bring the recipient into condemnation. The Word holds therefore the first place in the economy of redemption, faith is decisive for salvation. He who without fault of his own is deprived of the Sacraments may possibly be saved by grace through faith alone. To such an one, on the other hand, there is also something wanting of a full all-sided participation of salvation. His subjective faith lacks the seal of the objective acts of God. There is wanting to the believer the consoling certitude that also that side of his being which even the sanctified will never fully master, is admitted into the actual fellowship with Christ. There is wanting to the pneumatic-ethical life the basis (Realgrund) of the theanthropic nature of Christ, in which it can be planted, on which it can subsist. There is wanting to the individual the organic incorporation into the Christian community; the whole Christian life in general is too one-sided, spiritualistic and therefore also much more exposed to the changes and influences of the natural life; the glorified Godman is not yet fully appropriated in the new man; *only through the combined agency of both means of grace, the Word and the Sacraments, can the one object of salvation be entirely attained.* This is our opinion, which, as we hope, corresponds with the Scripture.

ARTICLE IV.

PROVIDENCE IN OUR HISTORY.

By REV. T. F. DORNBLASER, A. M.

The hand that moves the world is the hand that makes history. "History is but the exponent of God's Providence." It is prophecy fulfilled.

In the annals of human progress we discover two essential factors, the Divine and the human,—the sword of the Lord and of Gideon. Our national history, marvelous as it is, is no exception to this dual agency, which is very fitly recognized, it seems to me, in the appointment of two services in connection with Memorial Day.

The former is observed on the Sabbath preceding the thirtieth of May, usually as a union service among the churches in a community, at which one of the pastors preaches a Memorial sermon to the surviving veterans of the war, emphasizing more especially the divine agency, as one important factor in achieving our national greatness and glory, leaving it to our able and eloquent orators on the succeeding *holiday*, to memorialize the valor and heroism of the men who offered their lives to achieve so great a victory.

Let us then turn, for a moment, to that invisible, though mighty agent, whose eye witnessed, and whose hand controlled the issues of the battle.

"Providence is the soul of the world." All nature feels the touch of omnipotence. God ruleth by his power forever. "He maketh his sun to rise on the evil and on the good. He sendeth rain on the just and on the unjust." He maketh the winds his messengers, and the lightnings his ministering spirits.

Nothing is too great, nothing is too small to engage his providential care. He guides Arcturus and his sons, he binds the sweet influences of Pleiades, he condescends to clothe the lilly

and the grass of the fields, which to-day is and to-morrow is cast into the oven. "He openeth his hand, and giveth to every living thing his meat in due season." "Behold the fowls of the air, they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them." Neither doth a sparrow, though two be sold for a farthing, fall to the ground without his notice. "Are ye not much better than they?"

You may not all agree as to the extent and influence of God's providence in the life of the individual man. But I am persuaded that every soldier who witnessed the awful carnage of battle, who faced the tempest of leaden hail which swept away his comrades on right and left, who stood almost alone among the dead and the dying, I am persuaded, I say, that such soldier will not attribute his good fortune to any magic wand he wielded or to any impervious armor he wore, but he is inclined to leave the mystery of his escape in the hand and heart of a merciful and inscrutable providence.

How well the commander-in-chief of our armies, Gen'l U. S. Grant, has anticipated our thoughts to-day, in the introductory words to his memoirs; which will be read by coming generations with a profounder interest than the commentaries of Cæsar. "Man proposes and God disposes. There are but few important events in the affairs of men, brought about by their own choice." So says the greatest general of modern times. And a wiser man than he has said, "A man's heart deviseth his way, but the Lord directeth his steps."

"The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." "His eyes behold the nations, let not the rebellious exalt themselves." "He removeth kings, and setteth up kings." "The king's heart is in the hands of the Lord as the rivers of water; he turneth it whithersoever he will."

"All history," says Emerson, "becomes subjective; in other words there is properly no history, only biography." The complete history of a nation, therefore, is but the aggregate memoirs of the individuals comprising it.

The great battles mark the mile-stones in the world's civilization. They designate the birth-days of new eras in civil gov-

ernment. They are but the culmination, the crises, of a long series of preparatory influences. In one sense, they are as terrible and destructive as the eruptions of Vesuvius, in the other, they are as fruitful of good as the blossoms of Spring-time. The tree has its epochs of flowering and fruit-bearing, and so has the nation.

"The battle is the Lord's." When the son of Jesse went forth to meet the vaunting, uncircumcised Philistine, his arm was nerved to a surer aim by the assurance that the God of Israel was with him, and, in answer to the disdainful threat of the mail-clad giant, he said, "And this assembly shall know, that God saveth not with sword and spear; for the battle is the Lord's." The victory justified his venture upon God's providence.

"The battle is the Lord's." With this axe he blazes the path of human progress. With this rod he has divided the opposing waters of the old world and the new alike. With this sword he determined the trend of sacred and profane history. There was an arm higher than that of Joshua, which determined the victory against the Amalakites in the plain of Rephidim. It must have humiliated that brave leader and his gallant soldiers to learn, after the victory was won, that the issues of the battle were decided, not by their superior valor, but by the rise and fall of the rod of God in the hand of Moses.

The battle-shout of the three hundred, armed with pitchers and torches and trumpets, descending upon the host of the Midianites, fitly symbolizes the divine and human agency in earthly warfare for, as they rushed upon the enemy, they cried "The sword of the Lord and of Gideon."

There are examples in secular and profane history, where, it would seem, that the divine agency was no less apparent and influential in deciding the issues of the conflict. Let us for a moment take our stand on the heights of Marathon, 490 years B. C., and witness the landing of that magnificent army of 150,000 mail-clad Persian warriors flushed by a hundred victories. They came not only to subdue and degrade the classic soil of Greece, but they came to determine the destiny of Europe. Shall this horde of barbarians pass unobstructed through this

gate-way to the West, and forever bind the civilization of Europe in the chains of a luxurious and sensuous orientalism?

Opposed to them is a band of 10,000 men, overawed by the numbers and prowess of their enemies, but nerved with a sense of devout faith in the favorable omens of their gods. The leaders deliberate and determine to give battle. They assail the foe with an impetuosity and determined bravery that is characteristic of earnest, heaven-sent men. Miltiades, with his brave colleagues, was inspired with the thought only of saving Greece, not thinking that the destiny of Europe hung on the issues of that day.

The Athenians, over-joyed at the signal victory, promptly offered sacrifices of thanksgiving to their tutelary deities, and, whom they ignorantly worshiped in this instance, the apostle of the Gentiles afterwards declared unto them was none other than Jehovah, the Prince of Peace. The subsequent battles of Thermopyla, Salamis, and Platae, speak like so many prophetic voices, declaring the important part this small peninsula should play in educating and refining the nations of the earth.

The language of the Greeks, the richest and most euphonious, was destined to become the honored medium through which to publish to the world the Gospel of peace and good-will unto men.

It must become evident to the devout student, that all human history centres in the Cross of Calvary.

He that would find the key to the mystery of divine providence, must keep his eye on the great scheme of redemption. "The work of redemption," as one has well said, "is the *sum* of all providences."

Christianity is a miracle in history. It is the off-spring of a Divine Father and a human mother.

It took 4,000 years to prepare the world for its introduction.

For this purpose God raised up three important nations, with their centres of influence respectively in Jerusalem, Athens, and Rome.

The Jewish nation, in the midst of a heathen world, became the custodian of the oracles of God.

The cultured Greeks furnished the pictures of silver, in which

the writers of the new dispensation could set their apples of gold.

Rome, with her imperial Cæsars, must break down the barriers between the nations, by establishing a universal empire, and thus build a high-way, upon which swift evangels could carry the good news of man's redemption to the ends of the earth.

Alexander and Napoleon were the instruments in the hands of God to scourge the wicked and idolatrous nations, that set themselves against the light of nature and of revelation.

They cast the crowns of many haughty monarchs to the ground; they swept through the despotisms of the old world like a whirl-wind, but in order to prevent them from setting up a worse despotism instead, their careers were suddenly and unexpectedly terminated.

Alexander, at the age of 33, in the very zenith of his glory, dies very unexpectedly from the effects of excessive drinking, while indulging the dream of future conquests.

The star of Napoleon, which won such lustre on the fields of Marengo, Austerlitz, Jena, and Wagram, fell at the feet of the iron-Duke at Waterloo, never again to rise. The iron-crown of Charlemagne, which Napoleon had donned with such an air of imperialism, was suddenly ground into powder.

Kings and nations have a claim upon the favor and protection of providence, only so long as they are disposed to carry out the beneficent designs of their Creator.

When they fail to recognize, any longer, the fatherhood of God and the brotherhood of man, the two fundamental principles of human government, their days are numbered, their downfall is at hand.

The three great nations which are shaping the history of the world to-day are Germany, England, and America, with their respective seats of government at Berlin, London, and Washington.

Germany, with her great universities is the teacher of science and philosophy.

England with her splendid army and navy is opening the way for Christian civilization in India, in the Dark Continent, and in the Isles of the sea.

America, with her free institutions and her increasing millions of liberty-loving citizens, is designed to lift her *torch* higher than all others in her beneficent mission of "*enlightening the world*."

The theatre of providence is transferred from the old to the new world. Here, again, "the battle is the Lord's."

We believe "the battle is the Lord's" because the results far transcend the intention and purpose of the human actors.

The early settlers, who landed on Plymouth Rock, with their Bibles and their babies, could never have dreamed that their Bible-taught offspring would witness such national greatness and mechanical triumphs, as were exhibited at the World's Fair in Chicago. Providence seemed only to favor the permanent settlement of such colonies as came with the open Bible. The enemies of that Book—the magna-charta of our liberties—failed to maintain a permanent foot-hold on the virgin soil of America.

Many of those early pioneers were the disciples of Calvin, of Luther, of Zwingli, of Knox, and later on, of Wesley and Whitefield. "Our fathers," said the eloquent Webster, "were brought hither by their high veneration for the Christian religion. They journeyed by its light, and labored in its hope."

The battle for independence was opened by Patrick Henry in the House of Burgesses of Virginia.

With impassioned utterance he denounced the usurpations of a foreign potentate. "Cæsar had his Brutus, Charles his Cromwell, and George the III.—(treason cried the speaker), and George III., may profit by their examples." Turning to the speaker he said, "Sir, if this be treason, make the *most of it*."

This champion of liberty, in company with Col. Washington, rode horse-back from Virginia to Philadelphia to attend the first Colonial Congress. Here the orator played a most important part. He opened the battle with arguments and invectives. In order to allay sectional jealousies, he made the memorable declaration, "I am not a Virginian, but an American."

Samuel Adams moved that Congress be opened with prayer. Some objected because of the difference in their denominational affiliations. To meet this objection, the mover said that he was

a Congregationalist, and had no objections to inviting a minister of any other denomination. He therefore moved that the Rev. Duché, an Episcopal minister of Philadelphia, be appointed as permanent chaplain.

That morning it was reported that the British batteries were bombarding the city of Boston. This made the occasion all the more solemn.

The chaplain read the Episcopal service until he came to the prayer, and then he closed the book, and offered an extemporaneous prayer which moved many to tears. All stood during the prayer except Washington, who knelt devoutly at his desk.

This man, who so humbled himself, was soon to be exalted to be Commander-in-chief of the Colonial army.

This preliminary skirmishing in the halls of legislation culminated in the Battle of Bunker Hill, 119 years ago this June, 1894.

Although the Americans, out-numbered two to one, were finally compelled to abandon the field, yet the results of the battle were so manifestly in their favor, as to bring to them the prophecy of future triumph. The enemy's dead out-numbered their own almost three to one. The heroism and crude generalship of Prescott, Putnam and Stark, afforded inspiration for future endeavor. The patriotic service and noble sacrifice of Warren led his associates to a more thorough consecration of themselves to the cause of freedom.

Warren was a Major-General, but he came to serve in the ranks as a private soldier. Putnam and Prescott offered him the command of the army. He positively declined. He shouldered the musket, and fought in the ranks as a volunteer until he was shot through the head by a musket ball. Such unselfish patriotism kindled a fire in the hearts of his countrymen which lasted even to the last battle of the Revolution.

Those noble patriots, who fought so gallantly on that memorable field, had as yet avowed no intention to separate from the mother country. But providence is always bolder than men. In the mind of God, it was intended that this battle was to

sound the bugle-note that, two years later, should proclaim the Declaration of American Independence.

After the Revolution was over, the new government started out under a free and liberal Constitution, to enjoy a long season of peace and prosperity.

Again the notes of conflict were heard in the halls of Congress.

The war for the Union was foreshadowed in the animated and masterly debates between Webster, Hayne and Calhoun, in 1830 to 1835.

The later and more violent attack of Preston S. Brooks of South Carolina is regarded by our best historians as the precursor of our great civil war.

On May 22nd, 1856, Brooks approached Mr. Sumner while seated at his desk in the Senate chamber engaged in writing, and struck him without warning, repeatedly over the head with a heavy gutta-percha cane. Mr. Sumner blinded by the blows, strove to rise and free himself from the restraint of the desk, but finally became unconscious from the repeated blows; from the effects of which, his biographer says, he never fully recovered. Those who applauded that act on the one hand and those who disapproved of it met, five years later, on many a bloody field, to measure strength with the sword.

This battle for liberty and union, we believe, was the Lord's from beginning to end, from Harper's Ferry to Appomattox. During its continuance there was a Moses in the mount and a Joshua in the field.

Again, the results of the conflict so far exceeded the most sanguine expectations of the human combatants, that the palm most rightfully belongs to the hand that is unseen. How many or rather how few, in the ranks of either army, expected these belligerent states to be again united in a more perfect and indissoluble bond of union than ever before; and surely none but a few prophets among us could foresee the emancipation of four millions of slaves.

We enlisted to save the Union and not to free the negro. Many of us could not understand the will of Providence, until

we saw his hand-writing in the blood of the slain. When we marched through the streets of Nashville, after the fall of Fort Donaldson, we heard the shout from the dusky cloud of colored people on either side. Some of the oldest slaves wept and shouted, "Glory Hallelujah," "Moses am a'coming," "De Lord am answering our prayers!" We pitied their ignorance, and laughed at their credulity. The President of the United States had avowed his purpose, not to interfere with this time-honored institution, but his conscience was quickened by the disaster at Bull Run, and when he heard the roar of two hundred cannon at Antietam he solemnly promised to proclaim his intention to free the slaves, if the Union arms should be victorious.

On the first day of December, 1863, the battle of Stone River was in progress, and up to that time the enemy had been signally victorious. On this day the President was to make the Emancipation Proclamation final and absolute, by adding to it the seal of his own signature. From that day to the end, the battle swayed to and fro, but manifestly with increasing favor to the Union cause. On the first and second days at Gettysburg it was low tide, but on the third it rose again, and on the fourth of July, 1863, the victorious wave from Vicksburg on the Mississippi brought the Union cause to flood-tide. The most conspicuous actors in this bloody drama, are firmly persuaded that God had a hand in this conflict. In the present administration at Washington, we have an exhibition of a restored and reconstructed Union, such as the wildest enthusiast could not have dreamed of in the sixties. In the present cabinet the Blue and the Grey sit in the same councils, and are sworn to maintain the honor of the same flag. The Secretary of State, with distinguished honor, wore the blue, the Secretary of the Navy wore the grey, with equal gallantry.

Since April 1st, 1861, the men of both sections have learned lessons, which have inculcated a respect for one another, and an affection for the old flag, which never existed before. Brave men esteem those foes very highly who prove themselves worthy of their steel.

The war for the Union is over, and the soldier who wore the blue certainly has no reason to be dissatisfied with the result.

It behooves us, then, to apply ourselves to the conflict which is yet to be waged in the interest of our country.

The battle is still on, and the "battle is still the Lord's." We hear picket-firing along certain lines which in the future may be marked by the blood of the slain.

The battle against the saloon, against the encroachments of Rome, and against the open desecration of the Lord's Day, can and should be fought with ballots and not bullets.

These enemies of the peace, purity, and safety of our country can be met and overthrown if every man, woman and child who loves the open Bible and the old flag will "come up to the help of the Lord against the mighty."

In this war there is no discharge. We are greatly encouraged by the fact, that in this moral conflict our late foes of the sunny South have become our most splendid allies. Georgia, Mississippi, North Carolina and other States south of the Ohio, are coming well to the front in this battle for reform.

The North, flushed with victory and pampered with riches, is disposed to forget the Rock from whence she is hewn, and to violate the Commandments of God. Woe unto this fair land, if it should fall under the judgments of the Almighty! "Out of his mouth goeth a sword, and with it he shall smite the nations."

Let every true patriot array himself on the Lord's side of this irrepressible conflict and trust to him for victory.

"Our Father's God, to Thee,
Author of Liberty,
To Thee we sing.
Long may our land be bright
With freedom's holy light,
Protect us by thy might
Great God our King."

ARTICLE V.

DIVINE PROVIDENCE VS. EVIL

By REV. JOHN T. GLADHILL, A. M.

The problem of evil in the world is hard to understand. Wise men in all ages have wrestled with it. Many explanations have involved God in such a way as to make him the author of evil, or a silent conspirator against man, in his endeavor to overcome it. That God sanctions physical evils, or permits them, is almost a universally accepted doctrine; and that they are necessary to teach Christians to submit to all the acts of divine providence. It is almost an act of temerity to call in question the deep wrought thought.

Divine providence is in no way responsible for the advent of evil, nor for its continuation in the world. This proposition we shall endeavor to defend.

I. God appointed man to be the moral and responsible governor of the world. He was not appointed an ambassador to do God's will, but to have dominion over all creatures, animal, vegetable and mineral, (Gen. 1 : 28 and 9 : 1, 2). Jesus endowed the disciples with the authority of heaven and earth, so that they possessed all spiritual and moral power to make disciples of the nations, and teach them to observe the divine commandments, (Matt. 28 : 18-20) and that commission contained the salvation or condemnation of the whole creation, (Mark 16 : 15, 16.) "The earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God," (Rom. 8 : 19-21). "Let every soul be subject to the higher powers : for there is no power but of God ; and the powers that be are ordained of God. Therefore he that resisteth the power withstandeth the ordinance of God," (Rom.

13 : 1-7 ; 1 Pet. 2 : 13-17). "Servants, obey in all things them that are your masters according to the flesh : fearing the Lord," (Col. 3 : 22). These Scriptures teach, (1) That God made man to be the intelligent ruler of the earth, and its forces. (2) That all moral and spiritual authority and power are committed to man. As he uses it so will the world be. (3) That the physical world is waiting for man to deliver it from the power of corruption. It shall partake of man's glory, as it has groaned under his debasement. (4) Obedience to human authority and laws is regarded as a mark of godliness. Therefore this world is what man has made it. Its possibilities are unlimited. What is called the providence of God, may not improperly be designated the achievements of man. God has given man talents and abilities for the accomplishment of divine purposes. As he uses one talent God enlarges his opportunities for greater and higher responsibilities. God's grace, Spirit and power accompany man ; and this divine help goes also to human credit ; for man works with divine instruments.

God's appointment of man as the governor of this world does not imply that God has abdicated the throne. His grace and presence are assured unto the moral governor of the world.

As a governor great responsibility has been laid on man. Responsibility implies a free agent. God has fully recognized man's free agency, and has in no way hedged him about with necessity. God asks man to learn the divine law, and enforce it in human government. Thereby the world will be governed according to the will of God. But man is free to reject that law and pattern of divine conduct, and substitute anything therefor, which in his judgment will carry out his worldly purposes. This rejection may be contrary to the divine will, yet it accords with man's freedom. Any disaster or failure following such choice must not be attributed to God, but to man alone. If man should follow God's law and fail the responsibility will be with God.

Man is a finite being, limited in all his faculties and powers. But God's infinite powers are in reserve, and man can call upon them to aid in the accomplishment of his commission as ruler

of the world. God holds the infinitude of his grace before man and gives freely, so that man lacks in nothing as an intelligent and moral governor.

The fall has not changed God's gracious disposition towards man; neither has it changed God's ultimate purpose concerning the world and men's relation to it, *e. g.*, God sanctified the Sabbath in Eden, and afterwards declares that the Sabbath was made for man, being a sinner. Therefore, whatever provision of grace man could depend upon as the governor of the world in his innocence, is still reserved and readily given. God's favor, wisdom and presence are assured for the preservation of the whole creation. Nature's laws fulfil their ordained functions. God's presence and power are in reserve for the highest development of the world's powers and capacities. Further, God does not wait for man's asking, but gives as his wisdom dictates. These gifts as received enlarge man's powers for ruling the world wisely.

Man is free to accept God's help or refuse it. He is free to accept any other suggestion, that may commend itself to his judgment. He realizes that his knowledge and powers are limited. God's reserves are open and given, but it is in human power to restrain God and prevent his mighty help, (Matt. 13:58.

There are three free intellectual moral agencies at work in this world. God is free, he made man in his own likeness. Therefore, man is free. No power can enslave God. The devil also is a free being, though it be asserted "that Satan is subject to the power of God, and so governed by his control that he is compelled to render obedience to him," (Calvin's Institutes 1, 14, 17). How can Satan be free under such circumstances. Is he an obedient adversary? We assert, that he is free, and uses his liberty as freely as God or man. Neither of these free beings can enslave the other, without destroying the freedom of his victim. God cannot take away a man's freedom without depriving him of responsibility. Then God would become responsible for the acts of man, and not man himself. "God does not change the nature of the agents, or the manner and order of their action, but he permits natural agents to act naturally, free agents to act freely," (Quenstedt, Schmid's Dogmatic, 204). "With

free agents God concurs variously, leaving to them their free decision, and the free power to choose this or that; for the order that God has once established he does not easily change," (Hollaz. Schmid.)

It has been asserted that God could have prevented sin, and the evils resulting therefrom. Has God the power to take away from man that which he himself holds as the most precious attribute of divinity? His dynamic power must not be made to conflict with moral power. God is free. If he deprives man of freedom, he becomes a usurper of man's throne. Then Satan would hurl a truth at God of usurping the most precious rights of a free being. Therein God must deny his own holiness if he would prevent man from the exercise of perfect liberty. Bancroft says, "It is a crime to enslave the human understanding, under the pretense of protecting religion," (Hist. U. S., Vol. I., 361).

Necessity has no place in God's government, except as it touches his own person. When he lays a necessity upon man it binds him with the chains of fatalism, and transfers the responsibility of man's deeds upon God. If "might makes right" be true, then (God being omnipotent) all responsibility for the presence of evil in the world must rest with him. If he does not choose to exercise his power, his will is not benevolent. Necessitarianism will land us in atheism or ungodliness. "Right is with the heaviest battalions" may be Napoleonic, but not divine.

The devil cannot enslave man, and thereby take away his liberty, (Jas. 4 : 7 ; 1 Pet. 5 : 9). Man is the responsible governor of the world. His fall did not deprive him of that dominion. God holds *him* responsible. If the devil had enslaved man, God would err in punishing the slave instead of the master.

One free being can unite with another free being in a co-partnership. God and Satan are at eternal enmity. One cannot have any part or association with the other, save resistance and war. Man is free to choose the advice of God or the devil. God cannot frustrate that choice without depriving him of choice.

"What God absolutely wills not, but on the contrary hates and punishes, he could not wholly have prevented without annihilating that human freedom willed and conferred by himself." (Van Oosterzee, *Christian Dogmatics*, 341). The dilemma of Epicurus meets the thoughtful man to-day, viz., "If God is willing to remove evil, and not able, he must be weak. If he is able and not willing he must be envious. If he is neither willing nor able, he must be both envious and weak. If he is both willing and able whence then proceeds evil? Or why does he not remove it?" This reasoning is based on false premises. It infers that advantage and utility are the ground of right. If God should use almighty power against a weaker being, he might be chargeable with injustice and unfairness. Right is right upon its own grounds and that everywhere. What is right for the creature must be right for the Creator. If God can compel man or the devil to do right without a desire to obey, then the devil or the strong man may compel a weaker one to obedience, and be following God's example. Fatalism cannot rid itself of the charge, that God's omnipotence may antagonize justice and benevolence. God is one and there can be no other. Neither can one attribute supercede another. Therefore man chooses the devil or God, as the argument of one or the other commends itself to his judgment. The choice of man's partnership with the devil, expels God from the intellectual and moral world. But if man chooses God the devil must be expelled.

Under such a free government, God is not responsible for any evil, neither is he a silent partner with it. "When we say that Satan resists God, and that his works are contrary to the works of God, we at the same time assert that this repugnance and contention depend on the divine permission," (Calvin's *Institutes* I, 14, 17). This doctrine of a divine permission of evil does not release God from the moral responsibility of evil. If God permits the devil or wicked men to afflict the righteous, he cannot escape the accusation that he and the devil have conspired together against man; or for his own purposes permitted the devil to afflict so that he might get glory out of the conflict. All moral ideas revolt against such righteousness. If God permits

the devil to do evil, he then and there co-operates with his and man's enemy, which is a violation of his own law. "Resist the devil and he will flee from you" was practiced and realized by Jesus Christ in the temptation. It is a divine command. Shall it be charged that God by any act, or failure to act, or by consent should place himself where "the father of lies" is? Would not the apostolic command required us to resist God also? "Let no man say when he is tempted, I am tempted from (*ἀπο*) God: for God cannot be tempted with evil, and he himself tempteth no man" (Jas. 1 : 13). "He that doeth sin is of the devil," (1 John 3 : 8). Nothing but a misapprehension of the divine government, and of revelation, would make God a silent partner with the devil in the infliction of evil. He is not responsible for evil in any form, or by implication. The devil is the author of evil, and enters into partnership with man to do evil. The XIX article of the Augustana was framed "expressly for the purpose of denying the divine causation of sin," when it says, "The cause of sin is the will of the wicked; to wit, of the devil and ungodly men," (Dr. Krauth's Translation). All evils in the world are attributable to one or other of these sources. God can only prevent such evils by usurping the throne of earthly freedom, and thus set up a dominion of fatalism.

II. Divine providence makes no compromise with evil. That there are evils in the world cannot be denied. "The optimist avers, that could we occupy a sufficiently comprehensive standpoint, and overlook the whole course of human life and history, the evil that exists, together with the death that reigns amid so much pain and disorder, would be found to contribute to the highest happiness and well-being of the whole," (LUTH. QUAR., 1884, p. 431). Therefore, what we call evils are only apparent, and they are working out the highest good for, and in all the world. Then God would be the author of all the moral and physical calamities which torture and distress the inhabitants of the earth, and that he does these things for their highest good. Let this thought be examined. The thunderstorm purifies the atmosphere, but in its progress, a bolt crashes to the earth, striking where it may, and a man or beast is killed. That destruc-

tion is an evil. Man's moral sense declares it so. God's law makes such acts criminal. Man dare not kill his fellow-man, either through malice or accident. How may God or his providence do what he himself forbids?

We note the following as axiomatic propositions:

Whatever is right in one part of the universe of God cannot be wrong in any other part, and vice versa.

Any law that God ordained for the government of man, he must observe himself.

Law is designed for the harmony of God's government, and he cannot break that harmony.

No righteous governor dare punish a subject without giving a reason for such punishment.

Punishment for transgression without distinct warning is cruel, and unworthy of a moral government.

These propositions are applicable to each and every part of God's government. Physical evils are closely allied with moral evils, often following as a result of immorality. Physical penalties cannot atone for moral delinquencies, but often follow as cause and effect. The moral intention precedes the wicked act. An unintentional or accidental evil cannot be attributed to God, or any of his acts. His government of the universe must not conflict with any law governing a part thereof. From this we would conclude that earthquakes, floods, storms, epidemics and personal calamities do not have their origin in God's government. May not these things be visited upon communities and individuals as punishment for particular sins? We think not, unless God should send a messenger to designate the particular acts which incur divine displeasure. Otherwise his rule would be that of an autocrat who disregards the liberty of free beings.

Evil antagonizes divine providence. God is displeased with sin or disobedience, because divine law is violated. If sin is displeasing to God none of its results can be pleasing in his sight. Moral evils are not only displeasing to God, but they are active in seeking to dethrone him from place in the moral world. The ungodly man may take pride in his honesty and

integrity, and say, "Lord, I know that thou art a hard man, reaping and gathering my hard earned harvests." This is the plea of selfishness. It wants God excluded from the earth.

Physical evils are not less antagonistic to divine providence. Reverse the order. Jesus devoted much time to healing of the sick, and restoring the defects and abnormal conditions of the human body. His commission to the Church and disciples was to heal the sick, (Mark 16 : 18 ; Jas. 5 : 15). Divine providence has nothing to do with causing sickness, sorrow, pain and death. But it is the desire of God that these evils shall be removed. The devil has the power of death, and Christ came to destroy the devil and his power, and to deliver man from bondage, *i. e.*, physical bondage, (Heb. 2 : 14, 15).

God in no way does evil or permits evil. There is no necessity for drawing distinctions between moral and physical evils. If a free being sins, he is responsible for the deed and its consequences. If God has ordained a law by which evil shall be visited upon man without knowledge or warning, he must be responsible for the consequences of that law. He has plainly declared that he will hold man guilty under similar circumstances. Luther was disposed to refer all evil to the spirits of darkness. He says, "The heathen know not whence evil so suddenly comes. But we know. It is the pure work of the devil ; who has firebrands, bullets, torches, spears and swords, with which he shoots, casts or pierces, when God permits. Therefore let no man doubt when fire breaks out which consumes a village or house, that a little devil is sitting there blowing the fire, to make it greater," (Walch Ed., Vol. X., 1234). The logic for the divine perfections would lead to no other conclusion.

The divine government has its limits. God has arranged them. God cannot enslave man, neither can he enslave the devil. He would thereby be a violator of the rights he conferred on all free beings. His plan is, to work out, through man, the purposes he had from the beginning. He proposes a sufficiency of grace, but in no case to set man's agency aside. When Satan buffeted Paul with a thorn in the flesh the apostle

prayed thrice that it might depart from him. But the answer was, "My grace is sufficient for thee; for my power is made perfect in weakness." Satan exercises his power against man, and God his power for man. Man can lay hold of either hand of power.

What is true of the individual, is true also of society. The whole human family, or the ruling element of society can take hold of God's truth and power, and rule the world for him, or, like Ahab, can lay hold upon satanic power, and involve the whole social fabric in misery and ruin. If man and the devil combine together, they can and do expel God from their dominion. Then the devil takes advantage of his opportunity, and his host of evil-doers, demons and wicked men, with unrestrained license, destroy and devastate the land. He is the father of lies and all evil. A wretched family is in power. When God is expelled, hell and its realites are on the earth. God and his law tend to peace, while the evil is lawless and a destroyer. Is there any necessity for God to interfere, and become a co-destroyer, among that ungovernable host? Nay. Men may remember the reign of peace and how God directed their paths. They can call upon God to return. They give Christ his true place to destroy the works of the devil, (1 Jno. 3 : 8).

A free choice is given and maintained. "Man is not an inevitable slave of the adversary. The devil can have no absolute control over him. He cannot coerce his will, nor compel his vassalage. Man has the same ability to resist temptation to evil that he has to yield to the motives of virtue," (LUTH. QUAR., 1878, 566).

Chemnitz defines "providence as a general action of God by which he is present with the creature, sustaining and preserving it, as long as he wishes it to be preserved; and preserves the order of his work appointed by himself, not by fatal necessity, but as a most free agent, so that for the sake of man, he controls all things, and moderates, changes, and hinders many with respect to second causes," (Schmid, Dogmatic, 213).

The question of physical evil is before us. God has so constituted this world that all things shall harmonize with his na-

ture and purpose. Can it be that he would thrust in the divine hand to break up or disarrange that harmony? Is he the violator of physical laws so that the earth heaves and trembles, or sends forth flood and destruction? Can it be that the benevolent Creator is the vindictive destroyer? Somewhere in God's dominions there is no violence and suffering. We are assured that it is his design that all the creation be governed by love. Love uses its powers to make the things of God to reflect his character. Love cannot destroy; nor can it use destructive methods to make room for a new creation. The physical world is in God's hands. He established its laws and will maintain them inviolate. Any derangement of the physical world must be in violation of God's law. Dr. McCosh says, "We must regard these supposed evils as following from the arrangements of heaven just as much as physical blessings. We must see God in the hurricane as well as in the gentler breezes—in the floods as well as the softer shower—in the scorching drought as well as in the genial heat—in disease as well as in health, so far as these evils are merely physical, or bear a physical aspect, or are connected with some other physical phenomena, they are not evil," (Div. Gov. 258). We might designate this as a philosophy of ignorance. If man does not know good from evil, and cannot know the moral quality of actions or phenomena outside of himself, then truly, he should not be held responsible for acts which injure others. If nature is not plain enough to be understood, man is in a pitiable condition. God has declared certain acts wrong and worthy of punishment. They are violations of his law. The disciples cried out, "Lord, save us, we perish;" "Then Jesus arose and rebuked the wind and the sea." Did Jesus rebuke the arrangements of God or physical laws? Jesus and God did harmonize in thought and deed. God's relation to the physical world can be known by Jesus' conduct towards men. He is not a destroyer, but a continual benefactor.

It is not true that God must do evil, or what has an appearance of evil, that good may come. Evil is not a means of cleansing, or renovating the derangements of nature. Two evils

cannot make one good ; nor can the multiplication of evils produce good results. God forms no alliances with evil, that he may thereby expel the powers of evil from the earth. Neither does he complacently delegate agencies to carry out his righteous will.

The laws of matter and of mind, as God established them, were all very good, and tended only to good. The devil perverts, and instigated by him man abuses these laws, and here the evil lies. The only remedy is the restoration of good. If the devil is the instigator of evil, his power must be broken. God's benevolence must heal the breach.

God does not smite man, but uses his powers to save man. He does not visit judgments as punishments without warning the transgressor, that his conduct must be visited with its just deserts. The judgments visited upon rebellious Israel and their oriental neighbors, were preceded by prophetic warning. Noah preached while building the ark. Jonah was sent to warn Nineveh, "Son of man I have set thee a watchman unto the house of Israel ; therefore thou shalt hear the word at my mouth and warn them from me," (Ezek. 33 : 7). Jeremiah told how to avert the overthrow of Jerusalem and the captivity in Babylon. "One wicked man is often employed to punish another. This feature of the divine government comes out strikingly in Hebrew history. Jereboam is employed to punish the house of David ; Omri is raised up to punish the house of Jereboam ; Jehu is sent to avenge evil wrought by Omri. This method is observable throughout the whole economy of God's providence, as revealed in the sacred volume. Egypt, Nineveh, Babylon and Persia are made instruments of punishing the Jews, and were themselves punished for the evil they wrought," (McCosh, Div. Gov., 433). This language does not discriminate clearly. God did not send or lead them as he led Israel. We must observe the manner of these providential punishments. Israel had expelled God. Their jealous neighbors took advantage of their rebellious state. They soon observed that Israel lacked their wonderful power, viz., the divine presence. Yet God's watchful eye noted every ill that his faithless people suffered.

Take notice of the action of St. Paul; having the power of the Lord Jesus Christ, he delivered the incestuous man "unto Satan for the destruction of the flesh, that the Spirit may be saved," (1 Cor. 2 : 5). Concerning those who made shipwreck of faith, "of whom is Hymeneus and Alexander whom I delivered unto Satan that they may learn not to blaspheme." When men have refused God's truth and admonitions, they are given over to Satan, that with him they may learn what they have chosen and lost. We see in these and other instances man's government and punishment of others to teach them the way of righteousness.

Let us note this fact: every judgment was preceded by the messenger of God. It is not reasonable nor just that men or society should be punished for sin without a knowledge of that specific sin. There is no opportunity given now as to Nineveh, to repent or remedy the evil. Was the Chicago fire, the Charleston earthquake, the Johnstown flood, or the Hamburg cholera scourge a punishment for the special wickedness of that city? Think ye they were sinners above all the cities of this generation? "I tell you, Nay," (Luke 13 : 2-5). Jesus negatives the question. Why will our generation continue to teach that calamities are divine judgments? We are reminded that the Scriptures have answered the assertions of superstition. The careful study of the Bible will make havoc with many theological notions concerning providence. Let us exalt the word and let our opinion be conformed to divine truth and the divine mind. Our God is not an adversary but a loving Father, suffering to save men. The New Testament sets God's disposition towards sinners in the clearest light.

"Evil did not originate with man. There is therefore a judgment of evil, which precedes the judgment of man. Sin came into man's work, and death by sin, not by God. So far from this crowning evil being an act of God, it is called the last enemy to be destroyed. Christ is continually represented as victor over death, and certainly as such he is no victor over the Father's will and act. Taking therefore the extremest form of physical

evil, it is not the act of God, but the result of departure from him, and the immediate act of the devil," (Prof. Campbell's Defense before Montreal Presbytery, Sept., 1893).

The infliction of physical evil is the work of the devil. "Ought not this woman whom Satan bound these eighteen years be loosed." There are diseases, calamities, and suffering in the world, but not of God. "The thief cometh not but for to steal, and to kill and to destroy; I am come that they might have life, and that they might have it more abundantly."

That physical and moral evils are not divine judgments is plainly declared. Jesus Christ is the revealer of the Father in his person, words and works. He said, "If any man hear my sayings, and keep them not, I judge him not: for I came not to judge the world, but to save the world," (John 12 : 47). "Ye judge after the flesh: I judge no man," (John 8 : 15). Judgment leads to condemnation, "God sent not his Son into the world to judge the world: but that the world should be saved through him," (John 3 : 17). In the last judgment, the royal judge is the Son of Man. "The person of the Godhead who will judge the quick and the dead, is the Son, and he will be so, not as the Son of God, but as the Son of Man," (Prof. Campbell's Defense, see also Dr. E. V. Gerhart, *Hom. Rev.*, 1893). If Jesus, the Christ, holds such position we may be assured that judgments are not being executed on men and nature. When he saw what was awaiting Jerusalem in the near future he wept. Wept because of God's providence? Did Jesus stand at antipode with God? It cannot be. He wept because Jerusalem refused divine providence.

The preconceived ideas of the translators of the New Testament must have influenced their interpretation of *παιδεύω* and *παιδεία* in Heb. 12 : 5-11, using the words "chasten" and "chastisement." Do they mean to say that Jesus completes our faith by means of persecutions and tribulations, making them means of grace? And that sufferings made the worthies mentioned in Chap. xi, what they were, and not faith? In 2 Tim. 2 : 25; Titus 2 : 12, and 1 Tim. 1 : 20, *παιδεύω* is translated to teach or instruct when it is done by man. Such authorities

as Liddell and Scott, Donnegan, Robinson, Young and others define παιδεύω, to train or rear a child, hence to educate or lead a child. This is the idea conveyed by the word. Why learned and conscientious men will use divine revelation to accommodate their ideas of divine government is inexplicable. If Timothy and Titus are exhorted to instruct, God can instruct children also. We offer a literal translation of these verses and confess that it differs widely from the authorized and revised versions. "My son, regard not lightly the instruction of the Lord, nor faint being convinced by him. For whom the Lord loveth he instructeth, and correcteth every son whom he receiveth. If ye remain under [his] instruction, God conducteth himself toward you as toward sons. For what son is he whom a father doth not instruct? If ye are without instruction, of which all are partakers, then are ye bastards and not sons. So then we had the fathers of the flesh who instructed [us] for our profit, and we respected them; shall we not much rather be obedient to the Father of spirits and live? For they indeed for a few days instructed us as seemed good to them; but he [instructed us] for our profit, that we may partake of his holiness. All instruction for the present seemeth not to be joyous, but grievous; yet afterward it yieldeth peaceable fruit to them who are exercised thereby, even of righteousness." When speaking of slaves, prisoners or disobedient children παιδεία may be use in the sense of "chastisement." The writer of Hebrews is commending the obedient in the time of their severe trial at the hands of God's enemies and their enemies. Yet our translators would make it appear that the Lord is the author of their trials. The LXX translate יסר with παιδεύω, showing that God is an instructor rather than a chastiser throughout the whole Bible. We are not forcing Scripture to our view, but presenting it in strict consistency with all the teachings of God.

III. The Christ was manifested to the world for the overthrow and destruction of evil. But the removal of evil from the world will only be in so far as man desires it. God does not ask man to coöperate with him, but offers the divine coöperation to man.

Man's dominion in the world is still his own. Under the power of sin he ruled the world with devastation and ruin. Christ, the Redeemer, took the guilt and power of sin upon himself and triumphed over it. He now comes to man with all the authority and power of heaven, and confers them upon him. He justifies man before God, and gives him peace and joy and hope. Since peace is established in his own mind, he goes forth under the divine commission to restore the human family to union with, and confidence in, God. As he feels his helplessness for the performance of this task, he calls upon God for wisdom and guidance. God is not held from us by inexorable law, but is free to give whatsoever man may desire. Prayer has its place and significance in the divine economy.

Man chooses God, and his wisdom and power, to aid in governing the world. Whatever is done or accomplished under this humano-divine partnership, is according to the original commission to man, to replenish the earth, and make it fruitful. This co-partnership is a most powerful moral force against evil. By it man searches out the hidden powers of the earth, and uses them to overcome the hindrances and powers of evil. Scientific research has developed wonderful powers for man's wise government of the world. It enables man to avert and overcome many physical evils. A recent writer says, that "one remarkable result of Christianity is that it diminishes the physical ills of nations. The sway of England over India is fast rendering famine impossible." Many diseases are becoming submissive to the specialists' skill. The wonderful inventions of our day move along with Christianity. The name of the inventor or discoverer is conscientiously accredited. The progress of the world is, under God, man's deeds. Man's religious power is manifested in society, and his scientific power manifests itself over the material world. The history of Christendom is the history of providence. Where man denies God, the world does not improve. But Christianity is aggressive. It aims to hold sway over the whole world.

Our modern civilization is the growth of historical Christianity. It has developed reverence for law, so that government is not a

thing of force, but a hearty obedience. An estimate is put upon individual rights and liberties, which have grown along side of religious progress. Christianity teaches man to respect the life of another. Society is constructed upon a higher plane, and the world realizes a providence.

This war against evil is waged under the power of the Holy Spirit. We understand that the prerogative of the Holy Spirit is to quicken man, and make him a power to subdue sin and the world. Then it is truly a warfare. Man's hatred against sin is as deep and violent as God's. He has learned of God. He appreciates his deliverance from the bondage of sin. As he realizes his obligation to God he seeks to expel sin from the world, thereby fashioning the world after the pattern of God. As man receives the Spirit of God his hatred of sin becomes more earnest, and his love of righteousness also burns; then he puts forth every power that the world may learn righteousness and hate iniquity. Man takes this as his watchword, and will not cease till he has made this world a kingdom of God.

Why is not this warfare against evil made general? Men are slow to give up prejudices and notions that are woven in the social fabric. Just as much as man chooses God, and not the selfish ways of sin, so much will he be a hater of evil, and will hurl his thunderbolts into the camp of evil. We have firm footing when the character of man rises to the character of God, and when the desires of God become the desires of man.

God's purposes and designs are not changed, though man sinned and opened the flood-gates of evil upon this earth. God patiently taught and made known his will. He set his plans, and called upon man to carry them into effect. God's purposes will be gained though they come through fire. He leads a man here and there to see his wonderful purpose. Each of these seeks to persuade his fellow till they are now numbered by the million. All of them do not yet see the full purpose of God. But as they realize that purpose they become enthusiasts in his cause. God is now working along with a mighty host for the suppression of evil, and the renovation of the whole earth from the influence and power of the devil.

God in the end will triumph. His triumph will be man's triumph. In no case from the beginning to the end of the conflict has God coerced man, nor interfered with his personal freedom. God has dealt with him as an intelligent being. He committed the most sacred trusts into human hands, to be used according to human judgment. The devil's defeat is alone attributed to man's desertion of him and his methods. Man was deceived and turned away from God, and lost Paradise. Man's eyes are opened to divine truth and turns away from sin and restores Paradise again to the earth.

A Theodicy is practicable. It is well established. The divine perfections have not suffered because of evil. God has ruled through human agency. He has never denied man's part, but accredits him with all that is or shall be accomplished. Evil is and shall be expelled from the earth by human agency. But for the efficiency of that agency divine power is at his disposal. He uses it and conquers. Christ has triumphed and saved men from their sins; and men through him have triumphed over the powers of evil. "This is the victory that overcometh the world, even our faith." "Behold the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them and be their God."

ARTICLE VI.

THE CHURCH AND THE CHURCHES.

By PROF. M. LOY, D. D.

Among the adherents of the Augsburg Confession there is a growing conviction that in many respects we do not understand each other, and that our peace is often disturbed by imputations that are false and by consequent criminations and recriminations that are needless. In our estimation there is some ground for such an opinion. We are indeed far from thinking that misunderstandings are the source of all our troubles. There are real differences and disagreements among us. But often there is a

failure to determine with clearness and precision the point of difference, and the disagreement issues in vague and therefore unprofitable controversy. And that is not the worst of it, though that is bad enough. The dispute is thus apt to become a personal affair, in which the honor of the disputant is of chief moment, the uncharitable aspersion of the antagonist seems justifiable, and the whole becomes a scandalous quarrel in which the glory of God, though with Christians it should always be the principal concern, is entirely overlooked, and the interests of truth, by which alone the glory of God and the saving of souls is promoted, are set aside and disregarded. Undoubtedly it would be of great value to us all if we would fully understand each other, and, where a real difference becomes apparent, clearly define the point and in a Christian spirit seek to learn the mind of the Lord and thus to adjust the difference. As matters now stand among us there are two difficulties to contend with where only one, if any, is necessary : there are imputations and inferences from them that provoke personal hostility, in addition to the disagreements in doctrine and practice. If we cannot agree in regard to what the Holy Spirit teaches in his infallible word, let us at least understand one another, and not "so fight as one that beateth the air."

Convinced that not a few of the dissensions which have arisen among us have their root in divergent views on the doctrine of the Church, we design this essay to be a contribution towards a better understanding of the subject, at least so far as the import and implications of Lutheran practice are concerned. In treating of the Church and the Churches we have no desire to provoke controversy. We write rather in the interest of peace, believing that much of the strife and contention among us results from the imputations to each other of principles and purposes that are not entertained, and that harmony is often made impossible by the wrongs which are done under a misconception of the whole question at issue. Let us understand one another ; let us do each other no wrong. That will promote peace and harmony, even if we do not at once fully agree. In that spirit we desire to discuss the subject before us, and to do this with all

the plainness and all the frankness at our command, that all misunderstanding may be as much as possible avoided.

I. In the oldest creed of Christendom the Holy Christian Church is set forth as one of the prime articles of the Christian faith. With this the Evangelical Lutheran Church is heartily in accord, as she is with the whole congregation of believers in all time and in every respect, not only cordially accepting the Apostles' Creed as the declaration of her own faith, but in various places of her other Confessions reiterating and emphasizing her belief that there is and always shall be "one holy church," which "is properly the congregation of saints and true believers."

1. Of this Church Christ alone is the Founder and Builder and Head. "For by him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the building fitly framed together, groweth unto a holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit," Eph. 2 : 18-22. He purchased the Church with his own blood, Acts 20 : 28. He gave the commission to go into all the world and make disciples among all nations; for to him all power is given in heaven and upon earth, and he is present always even unto the end of the world, Matt. 28 : 18-20. "The Lord added to the Church daily such as should be saved," Acts 2 : 47." "For by grace are ye saved through faith, and that not of yourselves: it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them," Eph. 2 : 8-10. Therefore "unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen," Eph. 3 : 20, 21. "He is the head of the body, the Church: who is the beginning, the first-born from the dead, that in all things he might have the preëminence," Col. 1 : 18. The holy

Christian Church is the kingdom of Christ, who purchased it with his blood, unites the members in one body by his grace, and rules over it by his word. Human power and judgment and authority have nothing to do with its establishment and government. It has come into being and continues to exist and to grow exclusively by the grace of our Lord.

2. He builds and prospers the Church by the Holy Spirit through the means of grace. "Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd," John 10 : 16. Not only his sheep of the Jewish fold shall live under him in his kingdom, but millions from the Gentile world shall be gathered into the one body and forever enjoy the Saviour's love and adore the Saviour's name. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus," Gal. 3 : 28. All are made one in Christ by the regenerating power of the Holy Spirit exerted in the word which is preached and the sacraments which are administered. "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his," Rom. 8 : 9. "Jesus answered, verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," John 5 : 5. "The words that I speak unto you, they are spirit and they are life," John 6 : 53. "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God." Human devices and expedients, human learning and eloquence are not the power by which souls are saved and the Church is built. Only the Holy Spirit can do this, and it pleases the Lord of the Church that it should be done by his appointed means of grace. "I believe that I cannot by my own reason or strength believe in Jesus Christ, our Lord, or come to him; but the Holy Ghost has called me by the gospel, enlightened me with his gifts, sanctified and kept me in the true

faith; even as he calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and keeps it in Jesus Christ in the one true faith."

3. In this one Church there is an indispensable condition of membership fixed by the Lord himself. It is the congregation of saints, or of true believers. The faith of the heart is necessary, and nothing else is necessary. That is the only test. "The Father loveth the Son and hath given all things into his hand. He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him," John 3 : 35, 36. "The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe," Gal. 3 : 22. "Whosoever believeth that Jesus is the Christ, is born of God," 1 John 5 : 1. "Ye are all the children of God by faith in Christ Jesus," Gal. 3 : 28. "Go ye into all the world and preach the gospel to every creature : he that believeth and is baptized shall be saved, but he that believeth not shall be damned," Mark 16 : 15, 16. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God," Rom. 5 : 1, 2. Nothing else is necessary for membership in Christ's body and salvation through him. "Therefore we conclude that a man is justified by faith without the deeds of the law," Rom. 3 : 28. "For by grace are ye saved through faith, and that not of yourselves : it is the gift of God : not of works, lest any man should boast," Eph. 2 : 8, 9. And this faith invites all to Christ and makes the believers one body in him. "There is one body and one Spirit, even as ye are called in one hope of your calling : one Lord, one faith, one baptism," Eph. 4 : 4, 5. The Holy Ghost is constantly doing his saving work where the gospel is preached and the holy sacraments are administered. Faith is wrought in the souls of men, and believers are added to the Church daily.

4. This test of church membership is always applied with infallible certainty and without exception or variation. It is the Lord's own rule, revealed to us for our learning and warning,

and comfort, but not for man's guidance in making judicial decisions as to what persons shall and what persons shall not be admitted into the congregation of believers. The Lord has not committed such decisions to us: he has reserved it to himself. When an individual has faith in his soul, he is in the congregation of believers, whatever men may think or say. The one essential condition is then fulfilled and the Lord receives him. He is a member of Christ's body because he is united to Christ by faith. Considerations that may be of great moment and that must needs be taken into account when the conditions and circumstances are such as to require mutual recognition of brethren, have no place here. A believer is a member of the Church, whether others know him to be a believer or not. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his," 2 Tim. 2 : 19. That knowledge is in no manner and in no degree dependent on men's judgments, favorable or unfavorable. On the other hand, when a person resists the Holy Ghost and remains in unbelief, he is not a member of the Lord's body, the communion of saints, though all men should be deceived by his pious pretences. The Lord decides the matter of church fellowship, and he never deviates from the rule and never makes mistakes in its application. It is absurd to suppose that he must first examine whether a person has complied with all the forms and ceremonies and regulations that are in vogue among the churches before he can recognize him as a member of his Church. He requires faith as the condition, and nothing more. If one has this, he is a member, whether he externally belong to the Lutheran, or Reformed, or Romish Church, or to no external church organization at all; if he has not this, he is not a member, though he be of the highest standing in the Lutheran or in any other church. External relations and appearances cannot decide who belongs to the congregation of believers. Faith is the only test, and the Lord, who sees into the hearts of men, alone can apply it. The Church is essentially invisible.

5. The Church, as to its essence, must therefore of necessity be an article of faith, as the Apostles' Creed presents it. Not

only is it composed of believers, and of these exclusively, but it is a spiritual body of whose existence only believers can have certainty, because they only can have the assurance of faith. What we can see is never, as far as we can see it and know it by sense, an object of faith, in the scriptural sense of that word. It is true, we speak of believing on the authority of our senses. We believe this paper to be white because we see it. But faith in its biblical import "is the substance of things hoped for, the evidence of things not seen," Heb. 11 : 1. "We walk by faith, not by sight," 2 Cor. 5 : 7. If we could see who are the members of the Church and thus recognize it by our senses wherever it appears on earth, it would not be an object of faith : sight would be all-sufficient to discern it. But we cannot thus know where it is or whether it exists on earth at all or not. For aught that we can know by sight, all who profess to be Christians at any place or in every place may be mere hypocrites. We cannot see who among those that profess faith in Christ are really believers, and who are not. The Church is invisible in its essence : what we see is not that which forms its true nature and properly constitutes it. "The kingdom of God cometh not with observation, neither shall they say, Lo here ! or, lo there ! for behold, the kingdom of God is within you," Luke 17 : 20, 21. "Ye also, as lively stones, are built up a spiritual house," 1 Pet. 2 : 5. But it does not follow from this that man cannot know the existence of the Church on earth at all. He cannot know it by sight, for it is a spiritual house. But he can know it by faith, which is the divinely wrought sense for spiritual objects. "We are speaking," says the Apology (ch. iv., §20) "not of an imaginary Church, which is to be found nowhere, but we say and know certainly that this Church, wherein saints live, is and abides truly upon earth ; namely, that some of God's children are here and there in all the world, in various kingdoms, islands, lands and cities, from the rising of the sun to its setting, who have truly learned to know Christ and his gospel. And we add the marks, "the pure doctrine of the gospel and the sacraments." When these means of grace are administered some will be regenerated by the Holy Spirit who works through them, and there

will thus be some believers. But only to faith can this be a sufficient evidence. Not the witness of our sense that there are people in any given place who profess to be Christians, or that these professing Christians have the ministry among them, gives us certainty that there are believers there. We do not see the faith that embraces Christ, and that is the one essential thing. A man may preach the gospel and a man may confess the gospel without in his heart believing it. But the word of God does not fail. "Though the Church be properly the congregation of saints and true believers, yet, seeing that in this life many hypocrites and evil persons are mingled with it, it is lawful to use the sacraments administered by evil men, according to the voice of Christ. 'The Scribes and the Pharisees sit in Moses' seat,' and the words following, (Matt. 23 : 2). And the sacraments and the word are effectual by reason of the institution and commandment of Christ, though they be delivered by evil men," (Augsb. Conf. Art. VIII). It is the promise of God that renders us sure. "For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater, so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it, Isa. 55 : 10, 11. He that does not believe such promises can have no certainty that there is a church, a congregation of true believers, anywhere on earth.

6. The Church in its essential nature is one, and it retains that unity notwithstanding all the external dissensions and divisions among those who profess to be true believers. "There is one body and one Spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism," Eph. 4 : 4, 5. No wisdom and no folly of man can change the foundation which God has laid or the spiritual house which God has built. Whenever believers assemble and whenever they undertake to work in the Lord's name, human infirmity and sin may be expected to appear; for these believers are but sinful men, though saints through faith in the Lamb of God that taketh away the

sin of the world: and not all who meet and join in the work, are really believers. There may be jealousies and disputes, there may be schisms and sects, there may be hypocrisies and apostasies, but through all the external troubles the one Church of Christ remains, the congregation of true believers whom the Lord unerringly knows as his people. It is a sad thing that there are so many divisions among Christians, and that instead of presenting a united front against all the foes of Christ and of the salvation which is alone in him, they turn their weapons against each other. Sin is a dreadful thing. But it need not, since God in his infinite mercy has provided eternal salvation for men, drive us to despair. He helps us in our infirmity and comforts us in our tribulation. His work goes on, notwithstanding all men's errings, and his Church stands firm and glorious, notwithstanding all men's foolish efforts to build it better or to break it down. The Church remains the one communion of saints, which external envyings and strifes and separations cannot rend. "I believe that there is upon earth a holy assembly and congregation of pure saints, under one head, even Christ, called together by the Holy Ghost in one faith, one mind and understanding, with manifold gifts, yet one in love, without sects or schisms," Large Cat. II., 51. The division among Christians that trouble us so much are all divisions in the Church as it appears to men on earth, not in the Church as it essentially is before the eyes of God. The Church is in its essence the same body of Christ, the same congregation of believers, one and undivided, as it would be if external divisions had never occurred and did not now exist in the visible organization. All true believers are still united in the one body of true saints and believers, which is the Holy Christian Church.

7. In this holy Church all sincere believers, of whatever name, have eternal, spiritual fellowship with each other. They are all united by the one bond of faith in the Lord Jesus Christ, which joins them to him and in him to one another. There is thus a communion or fellowship of all true believers in the one body of Christ, even if externally they are separated not only locally or geographically, but doctrinally or by reason of disa-

greements and divisions in organization. "Neither pray I for these alone," says our blessed Lord, "but for them also which shall believe on me by their word; that they all may be one, as thou, Father, art in me and I in thee, that they all may be one in us," John 17 : 20, 21. "If we walk in the light, as he is in the light, we have fellowship one with another and the blood of Jesus Christ his Son cleanseth us from all sin," 1 John 1 : 7. Believers, in virtue of the one faith which the same Spirit has wrought in their hearts and by which they cling to the same Saviour and are children of the same Father, are all members of the same body. "Ye are the body of Christ, and members in particular," 1 Cor. 12 : 27. In the words of Baier: "The form of the Church, or the formal essence, through which this congregation of men is constituted the Church properly so called, consists in the union of true believers and saints with Christ by true and living faith. This is not an external and local union of bodies, but an internal and spiritual union of souls. For although believers also have local sacred assemblies, these are not of the essence of the Church," Theol. Pas. III., cap. 13, 9. Faith is the only qualification for membership and fellowship in the one Church of Christ, and the Lord who alone seeth the heart decides who are believers, and thus of the Church, and who are not. With that decision men have nothing to do. It would be preposterous for sinful mortals to claim the right of meddling with the Lord's prerogatives and in pursuance of such arrogance to set up an external test of internal fellowship in the invisible Church, whether that test be subjection to the pope or to the episcopate, acceptance of a prescribed method of conversion or mode of baptism, adoption of certain regulations for dress or diet, or any other outward sign or mark. Not even the commandments of our Lord, absolutely binding as they are recognized to be by all Christians, can serve as such a criterion, because the one essential requisite is a thing of the heart, which no man can see. The Lord sees it, and that is enough. Those who believe in Christ are all members of the one body and have internal fellowship with each other in the one Church of Christ, even though externally they are divided.

We trust that we have made our meaning plain. We do not think of claiming that anything external and visible constitutes the essence of the Church. The Lutheran doctrine excludes all such thoughts. They are not only erroneous, but mischievous in their influence on teaching and practice. But our presentation is not yet complete. The principal difficulties, so far as our present purpose is concerned, gather around another aspect of the subject.

II. There are churches, local and particular, of different denominations, some believers belonging to one, some to another, and some unbelievers belonging to each of them, as there is one universal Church of Christ, which is the congregation of all believers and to which no unbelievers belong.

I. The Church which the Holy Spirit has gathered is here on earth, and has here a holy mission to fulfill. The saving work of God is done in this world, and sinners saved by faith are honored with the privilege of being co-workers with God in publishing the tidings of salvation and making his praise glorious in all lands. They are witnesses of Christ's saving grace and they worship him in the beauty of holiness. To them are committed the means of grace, which they are to administer in their Redeemer's name for their own preservation in faith and for the increase of the body of Christ. Believers must manifest their presence in the world. They must confess the Lord that bought them, that others too may come to him, in whom alone is our help, and glorify his great name. "The word is nigh thee, even in thy mouth and in thy heart; that is, the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the Scripture saith, whosoever believeth on him shall not be ashamed." Rom. 10 : 8-11. That brings believers into the domain of the external and visible. And not only that. They must employ the audible and visible means by which the Holy Spirit regenerates and justifies the sinner and keeps the saint "by the power of God through faith

unto salvation." "Go ye therefore," saith our Lord, "and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." Matt. 28 : 19, 20. In doing this, and in making all needful provision for doing it faithfully and effectually, the believers come not before the eyes of all people. They of necessity become apparent in their divinely enjoined work and worship.

2. Thus visible churches are formed. Each individual believer cannot stand isolated from every other, but they necessarily associate together to satisfy the yearnings of their own souls and to execute the Lord's will as set forth in command and promise. "Having an High Priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; for he is faithful that promised: and let us consider one another to provoke unto love and to good works, not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another." Heb. 10 : 21-25. This was the rule from the beginning. The disciples were all with one accord in one place when the day of Pentecost was fully come, and when Peter preached the unsearchable riches of Christ to the people "they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers." Acts 2 : 41, 42. "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God and having favor with all the people. And the Lord added to the Church daily such as should be saved." Acts 2 : 46, 47. A visible association is obviously meant when our Lord gives directions in regard to a trespassing brother on whom the private admonitions and entreaties of brethren have failed to

produce the designed effect: "If he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as a heathen man and a publican. Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them," Matt. 18 : 17-20. The believers, to whom are given the keys of the kingdom of heaven and who are the one holy Christian Church, are not all in one place and cannot all externally meet together; but those who are in the same locality must needs meet for the administration of the means of grace and for worship, calling pastors and making provision that everthing be done decently and in order. Such a congregation is the Church in that place, and, being a congregation of believers, has all the powers and privileges of the Church.

3. But the Church as it thus appears is not an adequate representation of the Church as it is in its essence. We do not here refer to the fact that not all the believers on earth are included in such a local organization. This is simply one of the churches, like "the church of God which is at Corinth," or the "churches of Galatia," to which St. Paul writes. No one would be likely to suppose that the term in such connection is meant to be used in its whole extension, implying that all believers have congregated in that locality. It is merely affirmed that there are believers there, and that thus that which is the essence of the Church is there. But a disturbing element is encountered when we endeavor to apply the conception to the facts. When believers associate to form a congregation some present themselves for membership, and some are actually received, who are not of the Church, because they are not believers. "The kingdom of heaven is like unto a net that was cast into the sea and gathered of every kind, which, when it was full, they drew to shore, and sat down and gathered the good into vessels, but cast the bad away," Matt. 13 : 47, 48. "The kingdom of heaven is

like unto a certain king which made a marriage for his son." "And when the king came in to see his guests, he saw there a man which had not on a wedding garment," Matt. 22 : 2, 11. The Church cannot appear in the world without exposing itself to human sin and the ignorance and weakness, the insincerity and deception, which sin brings with it. Some from other motives than those of faith in him and the desire to glorify his name will profess to be followers of Christ and seek membership in the visible Church. But they are not on that account properly members of Christ's body, though they may be regarded as such in man's judgment. "Christ also speaks of the outward appearance of the Church when he says, 'The kingdom of heaven is like unto a net,' likewise 'to ten virgins,' and he teaches that the Church has been covered by a multitude of evils, in order that this stumbling-block may not offend the pious; likewise, in order that we may know that the word and sacraments are efficacious even when administered by the wicked. And meanwhile he teaches that those godless men, although they have the fellowship of outward signs, are nevertheless not the true kingdom of Christ and members of Christ. They are members of the kingdom of the devil," (Apology, ch. iv., §19). Their outward association with believers does not deceive the Lord, who recognizes only believers as members of his body. But neither does the fact that these believers, when they externally unite in congregations, are brought into outward association with unbelievers, deprive them of the gifts and prerogatives which belong to the children of God. The unbelievers are not the Church and, when the word is taken in its strict sense, not a part of the Church. That which constitutes the Church is always only the believers, whether we regard it in its internal essence or in its external appearance. The whole visible congregation is called a church only in a synechdochical sense, just as we speak of a wheat field notwithstanding the tares that are growing in it. No one supposes that the tares are meant to be called wheat when the word is so applied, and no one should suppose that the unbelievers are meant to be called believers

when the body in which they are indistinguishably mingled is called a church.

4. In the visible Church, or the Church as it appears on earth, there should be unity, as there is unity in the Church invisible, or the Church as it is in its essence as the one congregation of true believers. This outward unity is not essential to the unity of the spiritual house which is the Church in the proper sense. Heresies and schisms do not divide the invisible body of Christ. The Church remains the one congregation of true believers or saints, in spite of all divisions which human infirmity and sin may effect in the outward organization. All believers are in it and all unbelievers are out of it, whatever men may think or say or do. The Lord alone decides who shall belong to it and who shall not, and he never excludes any that believe or includes any that do not believe. Divisions may endanger many a soul and lead some to make shipwreck of their faith, but they can never alter the condition and criterion of membership in the body of Christ. That will always be composed of true believers in Christ and only of these. Sects and schisms pertain only to the Church as, in its outward organization, it appears in the world. But it is the Lord's will that it should appear one, as it is really one. When believers in any locality organize to exercise the privileges and perform the duties which the Lord has committed to his Church, all other believers must respect the organization and promote its interests as the common interests of all Christians, or of the whole body of believers, and the establishment of another congregation that is not in fraternal harmony with it, and that would in any manner or degree interfere with its rights and offices as a church, would be a grave sin that hinders the peace and prosperity of the Lord's kingdom. All congregations, confessing the faith in virtue of which they are churches and living in love and peace with one another, should recognize each other as sister congregations, so that they would, in one spirit and with one aim, co-operate in the great work which the Lord has given his Church to do, and, as circumstances may require, form associations of congregations for the more effectual prosecution of this work. Thus the aggregate of visible churches would form one

visible body as there is in reality one holy Christian Church, which is the congregation of true believers, the communion of saints. "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and the same judgment," 1 Cor. 1 : 11.

5. Divisions are sin: they can exist only in violation of the will of God. All who sincerely desire the welfare of Zion should see and recognize this. The theory which human reason has devised, that the separation of Christians into various particular churches or denominations without any bond of union between them is commendable, because the competition and rivalry which results from it incites the members to greater zeal and activity, is a delusion against which the souls of all believers should be closed. Divisions are sinful and operate perniciously. "I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them," Rom. 16 : 17. In man's fallen condition, unregenerated men mingling with believers in the visible church and regenerate men still having the flesh to contend with, sin will manifest itself in the form of faction and schism and heresy, as it will manifest itself in other forms; but it is sin, and remains sin, even when God overrules it for good to them that love him. "There must be also heresies among you, that they which are approved may be made manifest among you," 1 Cor. 11 : 19. Obviously the sin lies with those who cause the divisions contrary to the doctrine which the apostles preached, not with those who continue in the apostles' doctrine and fellowship and who, obeying the divine command, avoid the schismatics and sectarians. Therefore the acceptance of the Scripture teaching, that causing a division is a sin does not decide which of the various existing denominations are the offending parties. That is a matter for further inquiry. But it certainly should move sincere Christians who exercise themselves to have always a conscience void of offence toward God and toward men, to put the question with regard to their own denomination, whether its existence as a separate organization, coming into inevitable conflict with

churches previously existing, was or is now necessitated by the will and word of the Lord, so that it could not be avoided without sinning against the light which God gave by his word, or whether it was a plain violation of the apostolic entreaty, by the name of our Lord Jesus Christ, that there be no divisions among you. In the former case the sin of the party that would not submit to the will and word of the Lord must be rebuked, and no fellowship with it is possible with a good conscience until it repents and puts away the sin. In the latter case, the denomination having caused divisions and offences contrary to the apostles' doctrine and fellowship, must repent and bring forth fruit meet for repentance by abandoning its sectarian peculiarities, or other Christians must apply the apostolic rule, "avoid them."

6. The basis upon which believers are to unite in congregations and upon which these are to recognize each other as sister congregations, is the revealed truth unto salvation which God has given us in the Holy Scriptures. An assembly of men, without anything to indicate that they are assembled in the Lord's name, is not a church. An organization that is formed for secular purposes and temporal interests, though all of its members were Christians, and all of its acts were irreproachable, is not a church. To form a congregation that can be recognized as a church, believers must confess their faith in Christ and gather around the word and sacrament as God's means of Church building. And this confession of faith must be the test of membership. The saving faith that is in the soul is not available as a criterion in an external organization. It is not visible, nor can its presence in an individual be infallibly known by any visible sign. If this were possible the whole question of Church fellowship would present itself in a different aspect. According to the Lord's word he who believes is a member of the Church, and all believers recognize that word as decisive. If these had the power to see into each other's hearts all unbelievers would be excluded from the organization, and only believers, who properly constitute the Church, would be recognized as members. But we have no such power and the arrogance and presumption which would claim it and attempt to

exercise it are forbidden us. The application of the rule, that all believers and only believers have the rights and privileges of church membership, is practicable only negatively in the organization and government of the visible church. There are some infallible marks of unbelief. We cannot be mistaken about a person's being an unbeliever when he openly rejects Christ and the Scriptures, or when he boldly claims the right to live in sin and impenitently persists in it, whatever the Lord may say. Of course, known unbelievers cannot without sin be admitted to fellowship in the visible church, because the mind of the Lord is known with regard to them. But there are no such infallible signs of faith. Believers will indeed show their faith by their works; but such fruits can never be unerring signs that the person who bears them is a true believer. He may be a hypocrite, and the inducements to play the hypocrite are many in this world that lieth in wickedness. Our merciful Lord has not required us to know who are believers and who are not. He has not enabled us to look into man's heart, and he, who knows what is in man, does not reveal to us whether a person that solicits membership is a believer or not. Our visible church building is therefore always subject to our human limitations and disabilities. We must decide with whom we can have Christian fellowship in the congregation, but we cannot apply the test which the Lord applies in building the invisible congregation of true believers. Still, he has not left us without guidance in our work. Not every one who professes to be a Christian, and not every one who lives a respectable life, is to be received. That would endanger the very existence of the Church where the structure is made to rest on such a foundation. It is easy for a Unitarian or a Mormon to say that he is a Christian, or for a Jew or Gentile to be respectable in his morals. The rule which the Lord gives embraces more than this. "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free," John 8 : 31, 32. "Mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them," Rom. 16 : 17. "If there come any unto you and bring not this doctrine, receive


him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his his evil deeds," 2 John 10 : 11. "Beloved, when I gave all diligence to write unto you concerning the common salvation, it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith once delivered to the saints," Jude 3. There is not the remotest intimation that any man has a right to sift the sayings of our Lord and the doctrine which we have learned, and make that which seems to him of prime importance, to the exclusion of the rest, the basis and condition of church membership. No doubt one article of the faith is of greater import for the apprehension of the saving truth than another, and of wider application in the Christian life than another; but, aside from the fact that what is of essential significance in the experience of one is not always so in that of another, the Lord has never given to any man or body of men the right to make distinctions in the contents of revelation with a view of dispensing any soul from the obligation of receiving and confessing what may seem of minor importance. That is manifestly the way to undermine the supremacy of the word of the Lord. Not even in regard to life, which is of far less importance than the divine word, on whose power the very existence of the Church depends, can there be such a dispensation from the binding authority of the Scriptures. One who insists on the right to sin has no business in the Church, and no congregation is loyal that concedes such a right. So when believers by the grace of God have a knowledge of truth, they will confess it, and cannot, in violation of their conscience bound by the word of God, consent to abandon it because others have not learned it or do not acknowledge it. They may bear with the weak, who are yet under instruction, but they cannot tolerate a teaching that undermines their faith. Pronouncing a doctrine of Scripture non-fundamental does not render it the less binding, and does not release any one from the obligation to accept it. If divisions are made by those who claim the right to teach a different doctrine, they must bear the responsibility of the sin and of its consequences. The question whether the doctrine in contro-

versy is essential to the existence of faith in the soul is then of moment in determining whether the separated party can still be recognized as a church, but it has no voice in determining what must be regarded as obligatory. The word of the Lord is absolutely authoritative, whether people call the doctrine under consideration essential or non-essential. If one rejects the revealed truth in question and claims the right to teach it, contrary to the faith of the congregation, he cannot be received into fellowship. The question is not primarily whether he is a believer or not. Even if this were possible, so far as the disputed doctrine bears on the point, there are other reasons why we must have no fellowship with error. "He that teaches and lives otherwise than God's word teaches, profanes the name of God among us. From this preserve us, heavenly Father." If we tolerate such doctrine or life in the Church we become responsible for the sin and the injury: "neither be partaker of other men's sins; keep thyself pure," 1 Tim. 5 : 22. If a person may have faith, notwithstanding the error into which he has fallen, that error, if it is permitted in the Church, may prove destructive to thousands, whose faith it may undermine. "A little leaven leaveneth the whole lump," Gal. 5 : 9. "Their word will eat as doeth a canker," 2 Tim. 2 : 17. The Lord allows errors no rights in the Church. His word is our guide. That we can know: whether a man is a believer or not we cannot know. He has given us a rule that is practicable, and by that we should be content to abide. If any, in spite of his revealed will, make divisions because they think a known truth is not fundamental and therefore should not be insisted on, or because they claim for error a right which the Church will not allow, they must answer for it when the Lord shall call us all to account. Whether they are believers or not the Lord will judge.

7. The Evangelical Lutheran Church, as a visible organization of Christians, was based upon the pure gospel which God in the glorious days of the Reformation restored to his people. By his grace large numbers were led to seek salvation in Christ by faith alone. They accepted the Catechism of Luther as a

simple statement of the gospel truth which they believed and therefore proposed to teach their children, and formally declared their evangelical faith before all people in the Augsburg Confession. The adherents of the pope refused to accept or to tolerate the truth which brought comfort and joy to the hearts of these believers, and insisted on the renunciation of the doctrines which they had learned from the Scriptures and submission to the errors of Rome. Of course the division came in the organization of churches as it had come in the faith and confession. There were others who, whilst they refused any longer to sanction the corruptions of the papacy, would not accept the confession which the evangelical party, commonly called Lutherans, presented at Augsburg as the truth of God by which they meant to abide, and published a different confession. The Lutherans, firmly believing that every article of the faith which they confessed must be maintained, on the authority of Holy Scriptures, for the sake of their own souls' peace and of the purity and prosperity of the Church, could not yield. There was thus another division, and Reformed churches were organized in distinction and in separation from both the Lutheran and the Roman. There was sin in this. There should be no divisions among us. They do wrong who cause divisions and offences contrary to the doctrine which we have learned. Whose was the fault? Rome may see to it how she answers on the judgment day for her refusal to accept the gospel and for her persecution of those who believed it and confessed it. The Reformed may see to it how they answer on that great day for declining to accept some articles of the faith which Lutherans confessed and substituting some opinions which conflict with it, thus causing a division. And the Lutherans—are they a peculiarly favored people that are exempt from the infirmities and from the accountability which belongs to ordinary mortals? Any imputation of such thoughts does a gross wrong to the children of God that are gathered in the Evangelical Lutheran Church. We too must give account on that awful day of reckoning before a judge that knows all and judgeth righteous judgment. Nor have we any such flippant thought as that we will take our chances.

We want no chances, but the full and joyful assurance of faith, in a matter of such unutterable moment. If the Lutheran Church has organized her congregations on the basis of a confession that is not scriptural—has required for church fellowship what God has not required—she has caused divisions and offences contrary to the doctrine which the Lord has taught his people, and is to be avoided. In that case she is a sect that has no divine right of existence. But if her confession sets forth the pure truth of the gospel, she is the true visible Church of Christ on earth. She teaches nothing but what God's word teaches, and insists on nothing which the Lord does not require. "Unto the true unity of the Church it is sufficient to agree concerning the doctrine of the gospel and the administration of the sacraments. Nor is it necessary that human traditions, rites, or ceremonies instituted by men, should be alike everywhere." Augsb. Conf. Art. VII. Divisions exist in the visible Church, but not through her fault. Nor does she in her pain at this unhappy fact lose her temper and misjudge the situation, or in uncharitableness condemn the children of God in other denominations. She does not forget that the Church is an article of faith, and that its existence is known by certain marks, which are the use of the means of grace. Where the gospel is still preached and the sacraments are still administered, so that the Holy Ghost can still do his saving work, there is a church, notwithstanding the errors and sins that may have crept in, and notwithstanding the fact that it is, because of the errors in its confession, not a true church, that is, not a pure church. The Lutheran Church has never been guilty of the crying wrong which is done by denominations claiming to be especially liberal and charitable, of treating other churches like heathens and sending missionaries among them, or permitting pastors to pursue proselyting schemes among the members of other churches. She acknowledges all denominations that still have enough of the gospel to bring souls to Christ and salvation to be churches, and respects their rights as churches, scrupulously avoiding all interference with their exercise. But she cannot admit that they are right in their distinctive doctrines which form barriers to the



unity of the Church and prevent external fellowship in word and sacrament.

We are in full accord with those who ardently desire the union of all churches, and, so far as we see any prospect of accomplishing such an end at all, mean this to be a contribution towards it. So far as Lutherans are concerned, no plan of union that ignores doctrinal differences will ever meet with favor. The VII. Article of the Augustana, that agreement concerning the doctrine of the gospel is necessary to church fellowship, is part of their faith. They should not be expected and should not be asked to violate their consciences. God helping them, they will not do it. But they may be expected to love the souls of men as well as the truth that makes these souls free, and therefore to labor earnestly for the removal of all hindrances, so far as may lie in their power, to the successful prosecution of the great work of the Church. They should try to understand one another, be just toward each other, exercise charity in their judgments of one another, and regard the rights of each other as churches. Let there be an ardent love of the truth which God has in mercy revealed for the salvation of our lost race, and a holy zeal to apprehend and appreciate and preserve the blessed gift. Let there be no carnal sentimentalism that fears to wound the sinner's feelings or hopes to win the sinner's favor for worldly ends. Let there be no carnal rationalism that makes light of revealed truth and presumes to dictate to the Lord what portions of his gracious revelation he shall deem it expedient to enforce, and what portions he must, in the present exigency, permit to be set aside. Let us be honest with one another, and have love enough in our souls to tell each other the truth, even if we must suffer for our open-hearted endeavors to help each other. Let us hate sin and love righteousness, whether it be in ourselves or in others, and have the courage to tell others of their sin because we have the humility to repent in dust and ashes of our own. Meantime let us remember for our comfort that the Church proper is not constituted by the external organization, and that there may be Christians and therefore a church whose rights we must respect even under the Romish anti-christ.

ARTICLE VII.

THE CHURCH OLDER THAN THE BIBLE.

BY REV. JOHN TOMLINSON, A. M.

The Bible is the word of God, the utterance of divine wisdom and love, the rule of both faith and practice, the authoritative standard of religion and morality, the only source of Christian truth, exclusive of all human commandments and traditions. The word of God is all-sufficient (Farel). The Bible is the faith of the Church. Luther, therefore, said, in a disputation with Henry the VIII.: If a teaching is opposed to Scripture, whatever be its origin,—whether tradition, custom, Thomasts, Sophists, Satan, or even an angel from heaven—all from whom it proceeds must be accursed; nothing can exist contrary to the Bible. The word of God is above the Church, (Cranmer). In this principle consisted the whole of the Reformation of the sixteenth century. It is the opinion of Drs. Walton, Cudworth, Lord C. Wiltlock, Castell, etc.; some of the most learned men of the seventeenth century, that our English Bible is the *best translation* of any in the world. But not to insist on this, the old maxim must certainly be false, namely, That the teachings of the Church must not be examined by Scripture, but that Scripture must be understood by means of what the Church says.

The Church is *the aggregate of all true believers in Christ*. All those, and *only* those who believe in Christ are members of the Church. The Church is the *spiritual body* of Christ, the congregation of the saints, whose hearts, through faith in Christ, are ruled by the Holy Ghost. The Church properly is nothing else than the congregation of saints and *true* believers. Augs. Conf., Art. VIII.

The word of God and the sacraments are necessarily connected with the Church, they being the seed of the Church, (1 Pet. 1 : 23 ; Mark 4 : 26, 27 ; Tit. 3 : 5, 6), and also true marks

of the Church, but they are not the Church itself, nor any part of it.

There are two views held in regard to the Church :

1. The mechanical view. This is the largely dominant view. According to this view of the Church, Christ is a mere builder, a simple mechanic, who conducts his work according to the laws of that art. The Church is a structure which is begun and carried on, from first to last, as the carpenter constructs his house or the machinist his machine. Christ begins the Church outward from himself, and, by virtue of his skill and power, adds timber to timber until the temple is completed. Men are like marble blocks added to it, or walled into it in some secure way. His relation to it is one of outward contact. He touches it, it is true. He handles all its individual parts. He brings them together and adds them, the one to the other; but still as distinct and separate from it as the mechanic is from the brick and timber of the house he constructs. The Church stands over on a creed, begins *to be* in some hard dogma, which is to be the eternal measure of its temperature and capacity. Christ is architect and nothing more, and does not put himself into the Church in any vital and direct way.

2. The spiritual view. This is the opposite of the one already described. According to this view Christ is not put to the drudgery of mere architect, to hew and shape men after certain models and adjust them to logical plans and schemes. In the spiritual and vital view, the Church is not *made* but created. It is not a manufacture but a growth. Growth is the motion of life in its effort to organize external substances. In creation the Creator passes over into the created object, and is forever immanent in it; and so Christ passes over into the Church. He grows up into it. It is *his* body. He is law, and blood and life to it. It begins in him. He is, if we may so speak, its first member, its eternal norm. He does not stand to his Church in the relation of mechanic, but in the relation of germ to blade and ear, seed to stalk, mother to child, and spirit to body. He is foundation, corner-stone and *head* to it. There are no void spaces between him and the Church, over which he must come

to it. It is *himself* in increase. There is no foundation outside, or away from him, of creed, or dogma, or speculation of the intellect, or abstract principle, down upon which he works as carpenter, mason, logician, &c., to have a Church. The Church comes of a germ or seed, and not by a process of building; and the Church is never separated from its germ. Christ is that germ or seed. The kingdom of heaven is as a grain of mustard seed. The Scriptures speak of Christ as an exhaustless, self-subsistent *power of life*. When we get back to Jesus Christ in the Gospel, he is life put in motion from within. He did not recognize synods and conventions, etc. He believed in a *spiritual power* and life, that organized from within outward. The Church in his day believed in a conventional power that organized from without inward. The Church in Christ's day tested men by tradition and creeds. He did it by the tone and purpose of the heart; and yet there never was such great power among men. In the outgoings of the divine influence of his life he passed over into men and converted and renewed them, and organized them into unity and harmony with himself. He was the seed; he was the leaven. Put him where you will, and he finds a passage into souls by the influence of his great life, by his sweetness, love, tenderness and strength. And he increased the Church by doing deeds of love in the souls of men. He organized men by coming up into them with a new power of truth and life. The Church began in Christ and grew into order and organization around him. Organization has not the priority in the Christian Church—priority belongs to faith and life. This is a succinct statement of the two views held in regard to the Christian Church.

The purpose of the writer of this article is to show that THE CHURCH IS NOT OLDER THAN THE BIBLE. The argument is as follows:

1. The sacred Scriptures clearly teach that the word of God is prior to the Church. St. James says: "Of his own will begat he us with the word of truth." Now, is the Father older than the Son, or *cause* than *effect*. If so, God begat us will with his *own* will, with the word of truth. If he who begetteth is before him

who is begotten, or *cause* is before *effect*, then the *word* is before the Church or congregation. For it is one of the forces that operates in the production of the Church. The word is the instrumentality. There are three forces that operate in the production of the Church, namely, the blood of Christ (the meritorious cause), the Word of God (the instrumental cause), and the Holy Ghost (the efficient cause). Now the Church can not be older than the causes which operate to produce it, unless effects can be older than their causes, which is *unreasonable*. Here then is one plain clear text of Scripture to the point, and one such text is worth more in argument than a Talmud of traditions. There is another text of similar import in 1 Cor. 4 : 15. In Christ Jesus, I have begotten you through the Gospel. Paul claims to be the spiritual father of the Corinthians, in the context. The father, as already stated, is older than the son. He was instrumental in the conversion of the Corinthians, through the preaching of the Gospel. The Gospel was one of the forces that operated in the conversion of the Corinthians, and the gathering and building up of a church at Corinth, and, of course, is older than the Church ; and what applies to the Church at Corinth in these respects, applies to the whole Church. Sanctify them through thy *truth*, John 17 : 17, bears on this point also, with great force. Christ says : Thy word is truth (the word of God), *i. e.* *pure* truth without mixture, *entire* truth, without deficiency. This word is the ordinary means of sanctification, *not* of itself, for then it would always sanctify ; but it is the instrument which the Holy Spirit commonly uses in beginning and carrying on this good work. It is the seed of the new birth, 1 Pet. 1 : 23 ; and the food of the new life, 1 Pet. 2 : 1, 2. The seed is older than the plant. The truth is, therefore, prior to the Church. Ephesians 2 : 20. Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, is applicable also.

Christ is a living stone and the Church a growth on this foundation. *Primarily*, Jesus Christ is the foundation of the Church. The Lord God saith : Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation ;

he that believeth shall not make haste. Matt. 16 : 18, is also in point: Upon this rock (Peter's confession), will I build my Church and the gates of hell shall not prevail against her. *Secondarily*, the Bible is the foundation of the Church, Eph. 2 : 20. Ye are built upon the foundation of the prophets and apostles, etc., *i. e.* upon what they taught—the Old and New Testaments. Upon this rock (the Bible) will I build my Church, and the gates of hell shall not prevail against her, is again pertinent. No one can doubt that the Bible is the foundation of the Church. Well might General Jackson go a step farther and say: Upon this rock, pointing to the Bible, "rests our republic." Read and study the word of God, and all doubts as to which has priority, the Church or the Bible, will vanish at once.

2. History contains irrefragable proof that the Bible is older than the Church. The sayings of the prophets existed in the time of Christ, *only* as Scripture. To this written word our Lord appealed again and again when he founded his kingdom. Jesus said to the Sadducees, Matt. 22 : 27 : "Ye do err, not knowing the Scriptures, nor the power of God. It is written, Matt. 26 : 24, 54, "The Son of Man goeth as it is written of him ; but woe unto that man by whom the Son of Man is betrayed ; it had been good for that man if he had not been born." But how then shall the Scriptures be fulfilled, that thus it must be. Christ said, Mark 14 : 49, "I was daily with you in the temple, and ye took *me* not, but the Scriptures must be fulfilled." Jesus said to the twelve : "Behold, I go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished," Luke 18 : 31. Jesus, beginning at Moses and all the prophets, expounded unto them (the disciples) in all the Scriptures concerning himself. And he said unto them : "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets and in the Psalms of me. Then opened he their understanding, that they might understand the Scriptures," Luke 24 : 27, 44, 45. "Search the Scriptures," said Jesus, "for in them ye think ye have eternal

life, and they are they which testify of me," John 5 : 39. "Had ye believed Moses, ye would have believed me ; for he wrote of me," John 5 : 46 ; John 10 : 35. He said the Scriptures can not be broken. And again, John 17 : 12 : "None of them is lost save the son of perdition, that the Scriptures might be fulfilled." The histories of our Lord as recorded by the different evangelists, make it very plain and clear that Christ did appeal to the Scriptures extant in his day, to establish his Church, and not *vice versa*, to the Church to establish the Scriptures. When Christ came on the earth, he gave *the word*. When he ascended to heaven, he gave the *Holy Spirit*. These are *the* forces that *must* regenerate it—effects cannot be older than their causes. In the time of the Reformers, the teachings of the apostles existed *only* as Scripture. And it was to this *written word* they appealed to *re-establish* the Church. Luther said that he would rather see all his books burned than that they should separate between any man and the Bible.

Zwingli said to some who proposed to believe in the *new doctors* : "Believe not in us, but in God's word." The Reformers appeal constantly to the sacred writings. It is a fact attested in the whole history of the Church, that when she has lost the life peculiar to her, she must again put herself in communication with her creative principle, the word of God (oral, written or printed revelation). Just as the buckets of a wheel, employed in irrigating the meadows, have no sooner discharged their reviving waters, than they dip again into the stream to be refilled, so every generation void of the Spirit of Christ, must return to the *Divine Source* to be again filled up. These primitive words which created the Church have been preserved for us in the Gospels, Acts and Epistles of the New Testament ; and the humble reading of these divine writings will create in every age the communion of saints. Why this continuous appeal to the word of God, if it have not priority ? If it be not *older* than the Church ?

3. Paul teaches that the Bible is prior to the Church by analogy. It is well often to use a comparison. Hence the apostle compares the Church to a building, Eph. 2 : 20—a growing building, Jesus Christ himself being the chief corner-stone ; in

whom all the building fitly framed together groweth unto an holy temple in the Lord. Peter compares the Church to a house built of lively stones, founded upon a living foundation (Christ), having eternal life in himself. But certainly a house cannot be older than its foundation. The Bible in a *secondary* sense is the foundation of this spiritual house. Jesus Christ is the essential word and the Bible is the written word, and both are older than the Church.

4. From the nature of things, the Church can not be older than the Bible. The Church consists of all those who worship God according to the doctrine of Christ. The doctrine of Christ is the rule of worship in the Church. The Church *can not* be older than her *rule* of worship.

To sum up now, allow the use of a parallelism. The parallels intended are, of course, the Bible and the Church. Follow these lines back to the Reformation, and it will be found that the Reformers appealed loudly to the word of God to restore a fallen Church; proceed along these lines to the apostles, to Pentecost, etc., and it will be found that the Bible was there before the Church. Peter, it is true, preached without a *printed* Bible in his hands, but Peter and the rest of the apostles were a *living* Scripture. Going along these same lines back to Abraham and Adam, and everywhere the Bible will be discovered *first*. The Church *never* is first—it *can not* be first; for the Church grows out of the Bible. It is a *fact*, too, that all the advocates of the opposite view appeal to the Sacred Scriptures to establish their assertions. They should not, for consistency's sake, take their texts from the Bible to support their theory. They ought to use for a text book the Church and not the Bible.

Some one will, perhaps, say, that those who canonized the sacred Scriptures, were elevated above them. Who collected the books of the Bible into one volume? Answer: The canon of the Old Testament dates back to Ezra, B. C. 457. The greater part of the books of the New Testament were collected before the middle of the second century, and finally completed at Hippo, A. D. 393. The men, rulers, &c., of the Church, who did this work of canonization, used all possible diligence and

care in separating the *genuine* from the *spurious* writings, and conveying them down to posterity in one volume. Are they on this account, however, to be exalted above the Scriptures themselves? Certainly not. They only collected the scattered Scriptures into one volume, that the people might know what is Scripture. The following illustration will be in point just here, namely: A man is appointed, or a set of men, to collect scattered laws, one here and another there, into one volume, so that the people may know the law. *How* does this canonizing of the law raise him or them above the law? It does not do it—neither did the collecting of the Scriptures into one book, exalt those who did it above those Scriptures themselves. With all due deference to those who emphasize an ecclesiasticism and the sacrificial system, the Church is not older than the Bible. Neither the Church, nor her confessions, nor theologians, can be put in place of Holy Scripture. This declaration recognizes the sovereign authority of the Holy Scriptures. Well might the Reformers teach that the Scriptures were the only *principium cognoscendi*. From these we must get our knowledge of theology. All human teachings must be subordinate to the oracles of God. The Bible can never err. The Church cannot save us, but if we believe in the doctrine of justification by faith without works, no power on earth or in hell can prevent our salvation.

ARTICLE VIII.

REVIEW OF RECENT LITERATURE.

HUNT AND EATON, 150 FIFTH AVENUE, NEW YORK.

Was the Apostle Peter ever at Rome? By Rev. Mason Gallagher, D. D. Introduction by Rev. John Hall, D. D. 1894. pp. xiv and 246. \$1.00.

This is a really learned book. The author has investigated every available source of information. The tone is calm and impartial. The impression made by reading the book is that Peter was never at Rome, and hence that he is not the founder of the Roman Catholic Church. In the New Testament there is not a word that indicates that Peter ever

left the East. He was the apostle to the circumcision, and doubtless ended his days in Babylon on the Euphrates, where according to Josephus the Jews in Peter's time were "infinite myriads, whose number it is not possible to calculate," or, as Philo says, constituted "almost one half the inhabitants." All efforts to show that "Babylon" in 1 Pet. 5:13 means Rome are unsatisfactory. Had Peter written his first Epistle from the world's capital he would certainly have given some clue to his whereabouts, and would not have concealed it. Paul who lived for a considerable time at Rome, and died there, makes no allusion to Peter's residence in the eternal city. This is inexplicable on any other supposition than that Peter was not at Rome.

The claim of the Petrine residence rests simply on tradition, which received endorsement by Eusebius and Jerome. But by that time the Roman bishop had found it convenient to support his claim to primacy by appeal to Peter as the chief of the apostles and who had established the *Cathedra Patri* as the earthly throne of the Church.

But this tradition lacks support at the very point where support ought to be found. Says our author: "It has been shown that in the first century, in the writings of the only two authors whose works have reached us, Clement and Ignatius, nothing whatever is said concerning Peter's presence in Rome. Evidence is presented that in the five authentic documents of the century following Peter's death, which exist—the works of Polycarp, Barnabas, Hermas, Justin, and the Didache—there is no statement to be found that Peter visited Rome, or died there." p. 243.

Many of the greatest Roman Catholic scholars, nearly all great Protestant scholars, learned archaeologists, and distinguished jurists, "investigating the subject critically, have given this unanimous verdict: the case not proven with respect to Peter's visit to Rome; no reliable evidence whatever on the part of the affirmative." p. 244.

The final conclusion is that the claims of the Church of Rome do not rest on a solid foundation—"certainly not sufficient to lead us to trust in a religion which depends for its authority over mankind on the presumption that Peter was in Rome, was Bishop of Rome, and has handed down to the occupants of the See supreme power over all bishops, ministers, and members of the Church of the Lord Jesus Christ." p. 245. We believe that the facts and the arguments of the book fully sustain such a conclusion.

The book will furnish a good antidote to the growing influence of the Roman Catholic Church in this country. It strikes the tap-root.

J. W. R.

Anti-Higher Criticism, or Testimony to the Infallibility of the Bible.

By Professor Howard Osgood, D. D., LL. D.; Professor William G. Moorehead, D. D.; Talbot W. Chambers, D. D., LL. D.; James H. Brooks, D. D.; George S. Bishop, D. D.; B. B. Tyler, D. D.; Pro-

fessor Ernst F. Stroeter, Ph. D.; Professor James M. Stifler, D. D.; William Dinwiddie, D. D. Edited and compiled by Rev. L. W. Munhall, M. A. 1894. pp. 354. \$1.50.

"The addresses composing this volume were delivered before the Sixth Annual Interdenominational Seaside Bible Conference, in Educational Hall, Asbury Park, N. J., August 11-21, 1893."

The standpoint of this book is that of thorough-going opposition to the Higher Criticism. It makes scarcely a concession. Its style is popular rather than scholarly. Hence its treatment of the various subjects in hand will hardly satisfy the honest convictions of scholars. Dr. Green's addresses entitled, "The Unity of the Pentateuch," and, "Mosaic Origin of the Pentateuch" are of exceptional merit.

Prof. Stroeter has handled well "The Gospels," and Prof. Stifler gives a capital comment on "The Council in Jerusalem—(Acts xv)."

All the other addresses are readable, but none of them are profound. They are intended for the people and deserve to be widely read. They will steady and strengthen faith in this time of wavering and doubt. The one unifying thought of these addresses is that of defense of the Bible as we have known it from our childhood. The positions of opponents are fairly stated, and reasons for not accepting the conclusions of the Higher Criticism are given with clearness and force. The book will be serviceable to pastors who wish to have in brief compass the chief points of Higher Criticism and of Anti-Higher Criticism. J. W. R.

FLEMING H. REVELL COMPANY, NEW YORK, CHICAGO.

Foreign Missions after a Century. By Rev. James S. Dennis, D.D., of the American Presbyterian Mission, Beirut, Syria. Second Edition. pp. 368. \$1.50.

In the Spring of 1893 Dr. Dennis delivered six lectures before the faculty and students of Princeton Theological Seminary on Missions. These lectures elaborated constitute the book before us, which has quickly passed into the second edition. The author is *en rapport* with his theme, and his knowledge of the subject is almost encyclopaedic. The very latest facts are given, and the needs and opportunities are graphically described. The facts of success given by the author are themselves the most eloquent plea for the more vigorous prosecution of Foreign Missionary work. The needs of the foreign field can be measured only by the extent and influence of heathendom, which is still more than two-thirds of the human race. The opportunities are commensurate with the whole of the unevangelized peoples of the earth, for every land is now accessible to the Gospel.

We know of no work on the subject of Foreign Missions, except Christlieb's, now quite out of date as to its facts, which is calculated to do so much good as this one. The missionary worker and the pastor can hardly afford to be without it.

J. W. R.

How to Read the Prophets. Being the Prophecies arranged Chronologically in their Historical Setting with Explanations and Glossary. By the Rev. Buchanan Blake, B. D. Part IV. Ezekiel. pp. 238. \$1.50. Imported by Charles Scribner's Sons, New York.

This is the fourth volume of a series which seems to have attracted considerable attention in England and Scotland. The chief aim of the author is to facilitate the understanding of the prophetic writings by chronological arrangement. The full text is given without the usual divisions of chapters and verses, but with divisions and headings as called for by the nature of the subject-matter. In general these divisions and headings are happily made, and serve as a kind of commentary on the text. In date the prophecies of Ezekiel, to which this book is confined, extend from 592 to 572 B. C. Israel was now in captivity as the result of sin. The prophet had to urge a due appreciation of the situation. He denounced the spiritual infidelity of the people, but also told of a bright future. The author helps us to perceive the particular thought by his headings. But the most valuable part of the author's work is found on pages 144-226, in which *inter alia* we have an historical account of the period embraced in the prophecies. In eleven chapters he discusses "The Consecration of the Prophet, and his Vision," "Ezekiel's First Ministry by Symbolic Action and Solemn Word," "The State of Jerusalem 591 B. C.," "Allegories and Illustrations of Judgment," "Zedekiah's Conduct Condemned," "A Retrospect of the Divine Dealings with Israel and a Great Indictment," "Prophecies on the Eve of Jerusalem's Fall against the Nations," "The New Future: Crisis Past and Restoration Begun," "Three Great Doctrines Illustrated: Revival—Reunion—Conquest," "The Lost Vision and the Prophet. The New Temple and the Order of Religious Worship," "The Settlement of the Land. Regulations for Prince and People."

There is also an interesting chapter on "The Religious Conceptions of Ezekiel." God is the Eternal, the Almighty One, the absolutely Holy, who does not confine his presence to any one people, but is supreme over all nations. Israel can secure the favor of God only through regeneration, and only in this way can he carry on the missionary propaganda which is to bring the name of God before the peoples of the earth.

A "Glossary of Names and Notes" followed by an Index closes the book, a prominent characteristic of which is reverence for the word of God. There is no sifting and no criticising, and no intimation that the author has been disturbed by the Higher Criticism. J. W. R.

The Resurrection of the Dead. An Exposition of 1 Corinthians xv. By the late William Milligan, D. D. Professor of Divinity and Biblical Criticism in the University of Aberdeen. 1894. pp. 246. \$1.75. Imported by Charles Scribner's Sons, New York.

The author of this book was a very distinguished biblical scholar.

He was a member of the New Testament company of Revisers, and a contributor to "Commentary on the New Testament" published some years ago under the editorial supervision of Dr. Schaff. His other contributions to theological science are important and valuable. But this his last book, the fruit of life-long study of the New Testament, is as apples of gold in pictures of silver. Exegesis, logic, faith and Scotch common sense are here found at their best. There is no speculating, no philosophising about the resurrection of the dead, but a simple clear exposition of what the apostle teaches in chapter xv of 1 Corinthians. The argument proceeds in this way: Christ died and rose from the dead. This the Corinthians acknowledged. He is therefore the first fruits of the Resurrection. We also shall die, but being in Christ, that is, being voluntarily associated with him, being spiritually united to him as "the Christ," we also shall rise from the dead. Christ's resurrection was personal, individual. Our Resurrection shall be personal, individual. In Adam all die. In Christ all shall be made alive. The "all" in the second clause cannot be universal, but must be restricted to all who are in Christ, as Paul is not here speaking of a universal resurrection but of the resurrection of Christians. "It is a resurrection in Christ, with Christ, and to Christ—the Lord of Glory. It is the necessary condition of eternal life, and St. Paul's thoughts are mainly occupied, not with the condition, but with the life which presupposes it. That life is led in a risen Saviour. Through him it is with God and in God, a holy, blessed, active life in communion and fellowship with him who is the foundation of all existence and the dispenser of all happiness." p. 102.

The difficult passage, "It is sown a natural body; it is raised a spiritual body," is briefly, but most happily expounded. "Body" is an organism. The *σῶμα* is not the *σῶμα*. There is no necessary relation between the two. The power of *σῶμα* may be destroyed, while *σῶμα* still remains body. Consequently *σῶμα* may be "holy" which the *σῶμα* can never be. There is no necessary contrariety between what is bodily and what is spiritual. "The word 'body' only says that there shall be an investiture or framework within which the vital force shall dwell, and by which each possessor of a body shall be separated from his fellows." "Natural" (*ψυχικός*) is ambiguous. The adjective must be understood from *ψυχή*, which is that in man which adapts him to this world of sense in which for the present time he moves. The word *ψυχικός* is neither "natural" nor "sensual" nor "animal," "but ruled by the senses, or by the material things around us as they are apprehended by the senses; and the English adjective which appears to come nearest to the expression of this thought is 'sensuous.'" Hence "it is sown a sensuous body."

The spiritual body stands in contrast with the sensuous body. It is that part of man which brings him into contact with God. This spirit-

ual body shall be adapted to the condition and requirements of the soul in its loftiest flights. We have an example of both kinds of body in Christ. While tabernacling among men he had a sensuous body, subject to all the accidents of such a body,—hunger, thirst, weariness, agony, sorrow. After the resurrection all these things were changed. His body was completely subservient to the spirit—a spiritual body.

The Resurrection also illustrates the law of progress towards a higher destiny. First the natural then the spiritual. The first man is of the earth, earthy. The second man is from heaven. Union with the first brings death. Union with the second brings resurrection from the dead.

The last chapter (XII) is based on verses 53–58. The Resurrection is viewed as a completed victory over death. Then comes the shout of triumph.

Such is a brief outline of a book which in matter and in manner is almost above adverse criticism except by those who are determined not to believe in the Resurrection. Every paragraph is weighty with thought. The language is easy; the style is perspicuous. It is not above the capacity of laymen, and will well serve the theologian who studies exegesis, and the minister who is in search of material for his sermons. The faith which the book exhibits shows that the author has no doubt on the doctrine of the Resurrection, or about Paul's inspiration in teaching it.

J. W. R.

The Supernatural in Christianity with Special Reference to Statements in the Recent Gifford Lectures by Principal Rainy, D. D., Professor J. Orr, D. D., and Professor Marcus Dods, D. D. With Prefatory Statement by Professor A. H. Charteris, D. D. Imported by Charles Scribner's Sons, New York. 1894. pp. 111. 80c.

The Gifford lectures were delivered before the University of Edinburgh this year by Professor Dr. Otto Pfleiderer of Berlin, who is generally recognized as without a living superior as a philosophical theologian. In the lectures in question Dr. Pfleiderer, proceeding along the way of the Tübingen school, has sought to eliminate the supernatural element from Christianity, and to account for all its phenomena purely on grounds of natural development. Jesus Christ was only a man; he wrought no miracles, and there was no resurrection. The Gospel of John was written about the year 140 A. D., or later, and is a didactic treatise, and not an historical narrative.

The promulgation of such views in Edinburgh under the aegis of its great University naturally excited opposition, the result of which is the book before us, which, besides "the Prefatory statement" by Professor Charteris, contains a lecture by each of the other well-known scholars mentioned on the title-page. The first discusses "The Issues at Stake," and seeks to show their destructive bearing on Christianity.

Dr. Pfeiderer is simply an advocate of Natural Religion, and a reproducer, with modifications, of Lessing's tract on "The Education of the Human Race." Issue is joined at this point. Christianity has always claimed to be a supernatural religion. The supernatural appears pre-eminently in the person and work of Christ. He is the Revealer of God, and it is not contrary to the personality and fatherhood of God, both of which are admitted by Dr. Pfeiderer, to conclude that he should interpose by miracle and by grace to save men from sin and misery.

The second lecturer proceeds to answer the question: "Can Professor Pfeiderer's View Justify Itself?" He thinks it breaks down under its own admissions. Pfeiderer admits that God "is a Personality, full of love, fatherhood and the desire of self-communication." Yet he denies that God ever imparts himself except through nature. The denial is inconsistent with the character ascribed to God. "Some direct, immediate, articulate word of God to man is the most natural and probable thing imaginable."

The third lecturer deals with the facts in evidence for the genuineness and trustworthiness of the gospel history. Internal characteristics and external facts combine to show that the four Gospels and the Acts are unimpeachable records of events. The miracles of the New Testament are not against nature, but only the removal of obstructions against the manifestation of God's goodwill towards men.

Taken as a whole the book is popular rather than profound. Yet it furnishes ample reasons for believing that Christianity is a supernatural religion, and that the history of its origin given in the Gospels is its only sufficient explanation.

J. W. R.

THOMAS WHITTAKER 2 AND 3 BIBLE HOUSE, NEW YORK.

The Theology of the New Testament. By Walter F. Adeney, M. A. Professor of New Testament Introduction, History, and Exegesis, New College, London. 1894. pp. 248. 75c.

This book belongs to the "Theological Educator" series, which has been favorably received, so far as published, both in Great Britain and in America. The series aims to present in brief and condensed form, and from the conservative standpoint, the best results of study and scholarship in the various departments of theological science.

The volume before us is devoted to a subject which has long had a prominent place in Germany, but which until recently has been almost entirely neglected among the English-speaking peoples. In our theological seminaries, systematic, historical and practical theology has claimed the almost exclusive time and attention of the student. The time is at hand when biblical theology will be coördinated with other leading branches of theological science. We hail this little book as a helper towards the desired end. The theology of the New Testament as presented by Prof. Adeney is specially instructive. The author gives us the result of careful original study of the materials. He is not a

compiler. Thoroughly familiar with the best and most recent German works on the subject, he has preserved an independent spirit and a positive, non-speculative method. The book is thoroughly didactic, and only incidentally and mildly polemical. Historical and literary criticism is happily blended with exact exegesis.

After an introduction of sixteen pages on biblical theology in general, and New Testament theology in particular, and on the theology and place of John the Baptist, the author discusses the "Teaching of Jesus Christ," pp. 17-109, under the heads of "The Kingdom of God," which is the state in which God rules, and which is designed to cover the earth; "The Person of Christ," He is "the Messiah," "*the* Son of Man," "the only begotten Son," in whom alone we have salvation; "the Revelation of God," which centres in the wonderful revelation of the divine Fatherhood: "The Gospel" which is the good news of the approaching account of the Kingdom; "Redemption," which is a divine love; "The Conditions of Membership in the Kingdom," among which the chief are absolute self-renunciation and the new birth; "The New Ethics:" "By far the greater part of the teachings of Jesus Christ recorded in the Gospels was devoted to the practical guidance of his disciples in the conduct of life along the path that he was also indicating by his own example. He took no interest in the elaboration of dogma or the performance of ritual. The strength is mind and soul. His pregnant thought and regal will, all the passion of his enthusiasm and all the fire of his indignation were expended on the behaviour of man and woman towards God and their neighbor. Nevertheless, when torn out of their place in the circle of his instruction, the pure ethics of the Gospel may seem to consist of quite unobtainable, though most beautiful counsel of perfection. It is only while they are taken in their right bearings as laws of the kingdom of God that they can be accepted as immediately practicable," p. 84; "The Future," in which the leading thought is "that Jesus Christ will return for judgment and rule."

It will be observed that the teaching of Christ proceeds from the central thought of the kingdom of God, which involves the idea of righteous, beneficent and world-wide dominion. It is worthy of note that, as reported by the gospels, Christ employs the word "church" only twice, but speaks of the "kingdom" scores of times. The latter is the more comprehensive and inspiring designation. It strengthens the idea of fellowship, as over against the institutional conception of Christianity, which has not a little operated against the coming of the kingdom.

Pages 110-248 are devoted to "The Theology of the Apostles." Under the sub-head of "The Primitive Type" the author expounds:

"I. The Early Preaching;" "II. The Epistle of St. James;" "III. The Later Petrine Theology." The central theme of the early preaching is the Messiahship of Jesus Christ. St. James regards Christianity

from the standpoint of a perfected law. This doctrine of justification is that of the justification of the righteous man. The Petrine Theology contemplates Christianity as the fulfillment of O. T. prophecy.

"The Pauline Type." "St. Paul is the great theologian of the New Testament. His inspired ideas have shaped the thought of Christendom." Paul's theology is largely that of personal experience. He proceeds from the knowledge of sin. In Adam all die. "The exact idea is that death passed to the race as a fatal consequence of the sin of Adam—*i. e.*, the primary thought is not hereditary sin, but hereditary fruits of sin." But the doctrine which especially distinguishes Paul is that of the Second Adam, and personal union with him. Only secondarily and polemically does he treat the doctrine of justification. But with him justification is the declaring righteous of the sinner before God. Salvation is a free gift. It is all of grace based on the pure kindness of God. "The Theology of the Epistle to the Hebrews," and "The Johannine Type" close the book.

The former shows Christianity under the form of a covenant which supersedes the covenant made with Moses. The theology of John, though deeply mystical in the Apocalypse, is emphatically Christo-centric in his gospel and epistles.

Without assenting to every statement and phase of teaching in this book, we do most heartily commend it to ministers and theological students, as sound in doctrine, suggestive in thought and clear in style. A careful study of its pages by ministers will yield rich fruit in the pulpit.

J. W. R.

A. C. ARMSTRONG AND SON, NEW YORK.

The Gospel of St. Mark. By Alexander Maclaren, D. D. pp. 247.

The Gospel of St. Luke. By Alexander Maclaren, D. D. pp. 337.

The Gospel of St. John. By Alexander Maclaren, D. D. pp. 231.

These three volumes belong to the series of "Bible Class Expositions" from the pen of Dr. Maclaren. They are reprinted from the *Sunday School Times*, in which they first appeared. All we said in praise of these expositions, in noticing the volumes on Matthew, can with equal justice be said of these. Within their own scope they are unsurpassed, and the Sunday-school teacher will find nothing more helpful. Dr. Maclaren is not only an excellent expositor but has also a most happy and pointed way of putting things.

The Epistle of St. Paul to the Romans. By Handley G. C. Maule, M. A., Principal of Ridley College, Cambridge. pp. 437.

The Second Epistle to the Corinthians. By James Denney, B. D. pp. 387.

These two additions to "The Expositor's Bible" series are excellent. We are disposed to give a special commendation to the first without, in the least, disparaging the second. No apology is needed for the trans-

lation of the scripture text, which the author characterizes as "rough and formless." It may be so, but it gives force and clearness in most cases, and these are two points which make full compensation for "a rough" piece of rendering. It is a pleasure to add these to what we already have of this series.

O. N. NELSON, MINNEAPOLIS, MINN.

History of the Scandinavians and Successful Scandinavians in the United States. Compiled and edited by O. N. Nelson. Vol. I. Parts I. and II. pp. 643. Sold only by subscription.

More and more are the people of the United States realizing that the Scandinavian portion of our population is one of the best elements we have among us. Thrifty and law-abiding, these people are rapidly advancing in wealth and influence, and their leaders are gaining an enviable prominence among us. They are industrious, foster schools and religion, and are becoming no small factor in the political world. The reader will not advance far in the book under notice without discovering the vigor of character and the secret of the excellence of these people. The book is well illustrated with portraits of prominent men and many of their educational institutions. It is full of interest and deserves to be widely read.

We are gratified to learn that the author is now making investigations as to the Scandinavians in Iowa, and expects to have a second volume ready in a year or two. This will probably include Iowa, Nebraska, Kansas and some Southern States. He is indefatigable in his investigations, and will no doubt give another installment of rare value.

Lutheran readers will find special gratification in this record of the Scandinavians. Many complaints are heard these days about different classes of our immigrants, but not about the Lutheran Germans and Scandinavians. For them there is nothing but commendation and words of welcome. Is not the character of their religious faith and training the conspicuous and controlling element in their excellent citizenship? Let our gates ever swing wide open for them.

G. P. PUTNAM'S SONS, NEW YORK.

Seven Thousand Words often Mispronounced. A Complete Hand-book of Difficulties in English Pronunciation. By William Henry P. Phyfe, Third Edition [twenty-fourth thousand] carefully Revised with a Supplement of 1400 Additional Words. pp. 574.

The importance of a correct pronunciation should not be belittled. It is not only the proper thing in itself, but is quite a good indication of a man's education and culture. Pity it is that good usage varies so much, in the case of many words, that reputable dictionaries show a wide difference, and we are often at a loss to know which one to follow. It strikes us that it would be well to have a book like Mr. Phyfe's as an arbiter in such cases. It surely would contribute much to greater uni-

formity—a very desirable end. An excellent feature of this book is the correct pronunciation of so many proper names and of words and phrases from foreign languages.

FUNK AND WAGNALLS COMPANY, NEW YORK.

Five Minute Object Sermons to Children. Preached before the Main Sermon of Sunday Morning. Through Eye-gate and Ear-gate into the City of Child-soul. By Sylvanus Stall, D. D. pp. 253.

The gift of talking sense to children in a way to interest them is a rare one. These forty-three short sermons show that Dr. Stall has this rare gift in an eminent degree. This is shown not only in his way of putting things but also in his subjects and illustrative objects. Children should have the Gospel preached to them, and much of it should be done from the pulpit, but how seldom is anything addressed directly to them. The stimulus and suggestions to be derived from this book will prove helpful in supplying this defect. It is a short-coming that surely ought to be met, for the Sunday-school, however good it may be, should not be depended on for all public religious instruction, and the pulpit should face the responsibility resting upon it. These sermons were actually preached by the author, while a pastor in Baltimore, and with most gratifying results. The statements, in some instances, are not scientifically correct and the proof-reading (as on pages 107 and 108) is a little defective, but these faults are quite pardonable in a work otherwise so excellent.

HOUGHTON, MIFFLIN AND COMPANY, BOSTON.

A Bird Lover in the West. By Oliver Thorne Miller.

The writer of this delightful series of papers is an ornithologist whose heart and soul are in her work. Judging from the tone of what she writes we should say that her most congenial employment is listening to and observing the habits of birds and, as we find how much that is of interest she discovers in them, we “blush that we so little see.” The studies which led to the writing of the volume were made in Colorado, Utah and Southern Ohio and west relatively to New England and New York. In addition to the valuable information concerning birds which this book contains there is much concerning the country in which the writer spent those charming months. And her style is what has given the polish and graceful finish to every page, for there is not one that does not contain a bit of humor or pathos or of intense appreciation for what is beautiful or grand in nature. It is *the* book for the Summer traveler to take with him, for when the air is hot and sultry he will find its pages so breezy and he will be so well refreshed by reading them that he will forget the discomforts of a high temperature.

On the Road Home. By Margaret E. Sangster.

Mrs. Sangster has become such a frequent contributor to the periodicals of the day and her poems so often grace their columns that every reader who admires noble thought and sentiment has become her fast friend. The poems in this collection have been gathered from the *Congregationalist*, *Intelligencer*, *Sunday School Times*, *Harper's Weekly* and other journals, and they are all of a high grade. The one which the writer has named "His First Love" is a gem and will touch every true heart.

A Roadside Harp. By Louise Imogen Guiney.

The arrangement of these verses is rather unusual as the subjects or titles of them, instead of being at the top, are placed, like notes, along the margin giving the page a decidedly artistic appearance, which, indeed, the covers and all else belonging to the book have. The poems are quite becomingly dressed for they, too, bear the imprint of the artist's touch, and are very beautiful. The writer's meaning does not always lie on the surface, but is the more precious when found.

AMERICAN BAPTIST PUBLICATION SOCIETY, PHILADELPHIA.

Benjamin Griffith: Biographical Sketches Contributed by Friends.

Edited by Charles H. Banes, A. M. pp. 296.

The Baptists in the United States can well take pride in their flourishing publication house in Philadelphia, and their esteem for Dr. Griffith ought to be commensurate with this pride. It was Dr. Griffith's foresight and organizing capacity that made the publishing house possible, and it was his efficient management of it that made it such a great power in the Baptist Church. The story of his life as given here is an inspiration. It is another instance of a poor country boy (early an orphan at that), struggling through privations and discouragements to a position of influence and leadership. His loyalty to his Church and his zeal in disseminating its literature may be taken by some as indicative of narrowness, but we do not so regard it. It is only an intense loyalty that leads to an earnest zeal, and, if a denomination has a right to exist, it ought to have the love and zeal of its members. How much Dr. Griffith did for the advancement of the Baptist Church in this country cannot well be measured, and the tributes of praise in this volume are doubtless well deserved.

The History of the English Bible. By T. Harwood Pattison, Professor of Homiletics and Pastoral Theology in Rochester Theological Seminary.

The title may not raise any expectations of interest, but the reader will not advance far into these pages without feeling that they have a surprising charm. From the chapter on "Early Manuscripts" through those on the different versions from the Wycliffe to the Revised there is an interest not simply well sustained but even fascinating. The last

three chapters are on "The Bible in English Literature," "The Bible and the Nation," and "The Bible in Spiritual life." The whole volume will increase the reader's love for the inspired word. We heartily commend it.

PERIODICALS AND PAMPHLETS.

The Atlantic Monthly for July opens with an installment of "Philip and his Wife" that will interest the many readers who have been anxiously waiting for it. Among the many readable articles in this number are Letters of Sidney Lanier, The City on the Housetops, The Home of Glooscap, Lucretius, On the Beach at Daytona, The Mayor and the City, Coleridge's Introduction to the Lake District, In the Dozy Hours, Monetary Reform in Santo Domingo, Baroness Tautphoeus and Modest Excellence. It is a number of unusual value.

The July *Harper's Monthly* is replete with good things. It might be enough to say of it that Charles Dudley Warner begins in this number a new serial, "The Golden House"; but there are also delightful papers on the Harvard and Yale Boat Race, The President at Home, The Storage Battery of the Air, an installment of Mr. Howells' My First Visit to New England, The U. S. Naval Gun Factory, a number of choice stories, and unusually fine illustrations.

The *Century* continues to hold its enviable place among the leading magazines of the world. It is under a management that seems to spare no expense or effort in gratifying the tastes of its excellent class of readers. Its recent issues maintain its high standard and the July number that has just appeared is not a whit behind any of them.

St. Nicholas for July bears on its cover the words "A Great American Number," and such it truly is. Into its stories are woven incidents in the life of Lincoln, Decatur and Sommers, while there are contributions devoted to the Bears of North America, The Brownies through the Union, The Last of the 'Kearsarge,' 'Charles Carroll of Carrollton,' Rhymes of the States, and The Studle Funks' Bon-Fire—a Fourth of July story. When to this list are added stories, verses, puzzles, letters and illustrations, older heads may well envy the youth of to-day.

The *Popular Science Monthly* has done much to awaken and maintain an interest in science. For more than a score of years it has filled an important place in scientific literature, maintaining a high rank among the less technical journals of its class. Its speculative and philosophical trend has not been altogether according to our views, but we enjoy it none the less on that account. It has a place to fill and it fills it well. It is a credit to our American scientific literature.

WANTED.—The editor of the QUARTERLY will be glad to get Nos. 29 and 44 of the *Evangelical Review* and Nos. 1, 2, 3 and 85 of the LUTHERAN QUARTERLY. He will give good prices for them. Address P. M. Biklé, Gettysburg, Pa.

THE
QUARTERLY REVIEW
OF
THE EVANGELICAL LUTHERAN CHURCH.

OCTOBER, 1894.

ARTICLE I.

THE CHURCH YEAR.

BY GEORGE U. WENNER, D. D.

“The Word was made flesh and dwelt among us, and we beheld his glory.” This was the confession of his disciples in the early ages of the Church. But this glory of the incarnate Son of God has not ceased its manifestation. It shines not only in the consecrated personality of believers, but even in forms of natural life that would otherwise be dumb and dead. It makes the colors of the painter, the harmonies of the musician, the words of the poet and orator to be instinct with the life of the eternal world. As we worship in some ancient cathedral whose sculptured arches give expression to the faith of those who built it, does it not seem as if the very stones had become living and eloquent witnesses for God. But not only have these material things, that can be touched and handled, been transformed; such an invisible and impalpable thing as time itself has been seized and cast into forms with which have been built the most imposing structure of which human history takes knowledge, the *Annus Domini* of the Christian ages.

But while we thus speak in figurative language of the Church

Year as a structure, it is in reality not a work of art, it is a growth. Its roots go deeper than the Christian era, its history is older than Judaism, its nature is broad as humanity.

ORIGIN AND GROWTH OF THE CHURCH YEAR.

The New Testament contains no prescription as to the observance of particular times or seasons of worship. On the contrary, St. Paul seems to warn against it. "After that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain." (Gal. 4 : 9-11.) Some have ascribed to it a Jewish origin. For purposes of illustration, preachers allude to the points of resemblance between the Jewish and Christian feasts. Others do not hesitate to condemn the whole thing as an unhallowed combination of heathen rites and Christian doctrines.* So far from declaring that there is no basis for these charges, we welcome them as testimonies to the unique position and universal character of the Church Year. The Church Year is not an afterthought. It is a tree whose taproot extends to the bottom of history. Its growth is not sporadic, it is organic.

The heathen nations of antiquity observed a sacred year. Its festivals were annual, and this is the peculiarity of the heathen year. It was based on the revolution of the earth about the sun, and to the active and passive forces of nature, as represented in the sun and in the earth, they ascribed the divine energy. Their religion was a religion of nature, their sacred year was a natural year.

The Jews observed a sacred year. But to them the idolatrous worship of nature was an abomination. Their observance was founded upon the direct revelation of God and the prescription of his law. Their sacred year was divided into weeks. The Sabbath was the centre and the controlling element in the

*Cf. Alt. das Kirchenjahr, II, 4.

division of time. Nevertheless they too had annual festivals, and it is not at all unlikely that in Divine order the Jewish Passover and Pentecost were only sanctified forms of the earlier heathen celebrations of Spring and Summer. But it must be noted that in the prescription that governed the observance of these festivals the Jews were particularly reminded that the Passover, celebrated at the time when Spring breaks the bonds of Winter, betokened their deliverance from the bondage of Egypt. And Pentecost, celebrated at the time when the days are longest, in later times at least, was the feast of the Law, dedicated to that which was the true light of Israel. The peculiarity of the Jewish year was the weekly celebration, by which all reference to natural religion was excluded. Its object was to promulgate the Law, through which alone the people could be brought to a sense of their true condition and to feel the need of redemption.

In the fulness of time Christ came. No longer need men seek God in nature, as did the heathen, or in the prescriptions of the law as did Israel. God was manifest in the flesh. He that seeth Christ seeth the Father. His presence is perpetuated in his holy institution. By his word and in the ministry of reconciliation, he continues to reveal himself unto men. And yet in this new and complete revelation, the forms and shadows of heathenism and Judaism were not destroyed, they were regenerated and made to serve the objects of revelation and redemption. To the Christian, natural times and seasons became symbols of the work of redemption and thus attained their supreme significances. The fundamental idea of Christianity in relation to time, its character and divisions, was that every day was holy. It is in this sense that St. Paul's appeal to the Galatians must be understood, that there is no merit in observing particular days and years, and his warning to the Colossians, not to let any man "judge them in respect of an holy day, or of the new moon or of the Sabbath days: which are a shadow of things to come; but the body is of Christ." (Col. 2 : 16, 17).

These considerations represent the background, explain the conditions which made possible the development of a sacred

year of the Christian Church. To discover its actual growth, we must apply ourselves to historical research.

The nucleus of the Church Year is Easter Sunday. This festival the Jewish Christians doubtless kept from the beginning, encouraged thereto not only by its relation to the Jewish festival, and the example Christ had given them in this respect, but also by the fact that this was preëminently the Lord's day, and the first in order of those weekly festivals which were observed, as Justin Martyr says,* "because on this day our Saviour, Jesus Christ rose from the dead." The Gentile Christians early followed them in the recognition of the festival, although time will not permit even the briefest account of the differences that existed as to the exact date. On the occasion of Polycarp's visit to Rome, in the year 158, an effort was made to reconcile the differences; but as Polycarp declared that he had the authority of St. John himself for the Asiatic custom, they were unable to agree on this question, although they parted in peace, after Polycarp had accepted the invitation of his colleague to preach to the congregation in Rome. Easter was preceded by the forty days of fasting and followed by the fifty days of pentecostal joy. Tertullian, born about the year 150, has abundant references to this subject. The first reference to Epiphany is found in Clement of Alexandria, died 220, who speaks of certain sects who celebrated the union of the divine *logos* with the human Jesus. But it is certain that toward the close of this century we have a complete foundation of the Christian year in its parallelism with the Jewish festivals, in its presentation of the main facts of Christ's life and work, and in its mystic reference to the work of the triune God. Forty days after Easter the Ascension took place. As this was a fixed and well known period, it is easy to account for the early observance of the festival. Chrysostom speaks of it in one of his sermons as one of the stated festivals. The Nativity was an arbitrary appointment, simply a logical deduction of the system. The question as to the accuracy of the date has not the slightest consequence. Other

*Cf. Herzog, XIV, p. 428.

festivals relating to the person of Christ, such as Circumcision, Presentation, Purification, Annunciation, and Transfiguration were of later origin.

We thus find the essential elements of the Christian year in existence in the early and pure state of the Church. The disciples of the Apostles regarded the subject of sufficient importance to make long journeys on account of it, and the first œcumenical council was summoned for the purpose of fixing the date of the chief Christian festival.

It is not my purpose to trace the development or rather the deterioration of the Church Year from the fourth to the sixteenth centuries, but we may glance at the general tendency. The memorial days of the martyrs were at first simply memorial days, less objectionable in their character than many a funeral service held now-a-days. Says Chrysostom in an address delivered on the memorial day of the martyr Barlaam, "we have come together not to praise but to imitate him, not to listen to his merits but to emulate his glorious deeds. He who wishes to extol the martyrs, let him follow their example." (Cf. *Alt. II.*, p. 77). These days, together with the so-called festivals of the Virgin Mary, which began to be instituted in the eighth century, were made to correspond with the doctrines which began to prevail in the Church. Instead of being sacramental days, that is days of the Lord making known to us his redemptive work, they became sacrificial days, that is days deriving their importance from the nature and character of the services that men rendered unto God. It is sufficient for us to observe that whatever decline took place in the character of the Church Year was a consequence and not a cause of the decline in doctrine.

So many and great were the abuses that had fastened themselves on the conception and observance of the Church Year that the Reformers hesitated at first whether they should not return to apostolic simplicity and celebrate Sunday only. Even Luther in his earlier writings may be quoted as in favor of such a course. But here as in other matters, the two diverging principles of the Reformation soon made themselves felt. The Re-

formed declared they would accept only what was authorized by Scripture; the Lutherans accepted the results of history, rejecting only whatever was contrary to the teachings of Scripture. The Lutherans therefore retained the great festivals as well as the other festivals relating to Christ, also the Apostles' days and St. Michael's or all angels. Although it must be admitted that separated from the environments of home and the influences of tradition, they have been unable to maintain adequately the celebration of the minor festivals and days. On the other hand, the three great festivals, the four weeks of Advent, the forty days of the Passion Season, and the distinctive character of the Sundays have an undiminished hold on the affections of the people. Certain additions that have been made to the Church Year, such as Harvest, Thanksgiving, Memorial of the dead, and Reformation day have acquired great popularity.

In accordance with the Reformed principle both Calvin and Zwingli repudiated the Church Year, retaining only the chief festivals. But in spite of the theory, the popular feeling in favor of the Church Year was too strong to be overcome, and on the continent of Europe, with the exception of Hungary, the Reformed view was ignored even among the adherents of the Reformed faith. In the British Islands the conditions were different. The Anglicans retained the Church Year, but the Puritans, Independents, Presbyterians, Baptists, Friends and Methodists strenuously repudiated it as one of the rags of the scarlet woman. This opposition has in a modified form been perpetuated in America. It is only fair to say, that the opposition seems to spring not so much from hostility to the great thought that underlies the Church Year, as to the abuses that had attached themselves to the system, and also because of its association with the objectionable form of polity that prevails in the Anglican Churches.

Indications are not lacking that with a better acquaintance as to the true meaning of the Church Year its observance will become more general. Already the International Sunday-school Lessons have recognized Easter. When they come to recog-

nize Pentecost the outlines of the Church Year will have been fixed.

STRUCTURE AND MODE OF OBSERVANCE.

The proper mode of dividing the Church Year is an open question although not an important one. We may think of it as containing three cycles having their respective centres in Nativity, Easter and Pentecost. An older division, reaching back to the homilies of Charlemagne is dichotomous. This arrangement is simple and is generally recognized. According to it, the first half year, including the three great festivals, is devoted to the objective presentation of the great truths of Redemption. The second half teaches the subjective appropriation of the same.

The four weeks preceding Nativity are called Advent, and are weeks of preparation for the coming of Christ. It is a *tempus clausum* in which amusements and weddings are considered out of place. The keynote of the season is found in one of the introits: "Tell ye the daughter of Zion, behold thy king cometh." Each Sunday presents a distinct phase of the advent of Christ. In the feast of the Nativity and its octave are presented the great facts of the Incarnation. The Epiphany is the revelation of Christ to the Gentiles, while in the weeks that follow he appears in his prophetic office. In the Passion Season, popularly called Lent, the Lord appears in his high-priestly office. In the story of his sufferings and death as presented at the week-day services he is shown in his deep humiliation and in the Gospels of the Lord's days in his divine exaltation. This period is the great revival period of the Church. It is a time in which on the one hand, the nature of sin that demanded such a sacrifice is cogently presented, and on the other hand the finished work of Christ is proclaimed in order that all may look and be saved. In the services of Holy Week, culminating in Good Friday and Easter Sunday, are celebrated the greatest mysteries that have been revealed to men. The weeks that follow Easter are a season of joy in which Christ is presented in his kingly office. This period includes the feast of Ascension and culminates in that of Pentecost.

The closing cycle of the year is sometimes called the pentecostal cycle. The weeks are usually numbered after Trinity Sunday, the octave of Pentecost. The whole period is devoted to the application of the work of Redemption and may conveniently be divided as follows: From the first Sunday to the fifth, the work of the Holy Ghost in calling and gathering is made prominent; from the sixth to the tenth, his work of illumination; from the eleventh to the fourteenth, conversion; from the fifteenth to the twenty-third, sanctification; and the final weeks of the year are devoted to the consideration of the last things. It must not be supposed however, that there is anything mechanical in such an arrangement. There is an infinite variety of methods that may be found in this framework, as an examination of the homiletical products of the system will illustrate.

The chief thing in this system, of course, is the systematic presentation of divine truth which is secured by it. But when we consider also that the forms of worship, the character of church song, the religious reading of the family, the ascetic literature of the household are all of them permeated by the same idea, indeed that the whole atmosphere of the Christian life moves in it, one cannot be surprised at the potent influence which it has always exercised upon the popular mind nor it seems to me would one willingly ignore its elevating and spiritual power.

The distinctive marks of the Sundays and Festivals are found in the introits and in the Scripture lessons, to a less degree in the collects. The introit consists of the Psalm verses sung at the opening of the service, and it gives as it were the keynote of the day. Some of these introits are exquisitely beautiful and suggestive. Take for example that for Easter Sunday: "When I awake, I am still with thee, thou hast laid thine hand upon me. Hallelujah. Such knowledge is too wonderful for me: it is high I cannot attain unto it. Hallelujah." Or that for the second Sunday in Advent, "Daughter of Zion: behold thy salvation cometh. The Lord shall cause his glorious voice to be heard: and ye shall have gladness of heart."

But the chief characteristic of the Sundays and Festivals are

the Scripture lessons, the Epistle and Gospel for the day technically termed the Pericopæ. So profoundly were these impressed upon the popular mind in former days that they sometimes took the place of the almanac. One may read in old documents of events that happened on Monday after Temptation or on the Wednesday after the Good Shepherd. The Scripture Lessons give character also in a large degree to the preaching. Thus instead of a procession of fifty-two Sundays following each other in dull monotony, or at best imposing upon the preacher the responsibility of giving them character, the Sundays of the Church Year possess an individuality of their own and follow each other in rhythmic movement and in harmonious completeness.

It was formerly the custom to preach from one of the Pericopæ at the morning service. The Old Testament Scriptures were explained at Vespers. While the custom still prevails to a large extent, it is no longer obligatory, although a good churchman will endeavor to keep in line with the general thought of the day.

This question has been the chief battle ground, not only for the Reformed churches except the Anglicans as against the Lutherans, but also among the Lutherans themselves. Those who opposed the proper lessons demanded the *lectio continua* for liturgical usage, and free texts for the preacher. They ridiculed the narrowness of scope that was given to a preacher who used the Pericopæ only, and claimed, although I think on insufficient grounds, that by that method the full plan of salvation could not be presented. We may admit that the free text system produces a stronger race of preachers, but it is a question whether the mediocre sermon plus the accumulated power of the Church Year does not produce the most permanent effects. The latest official deliverance on this subject is the scheme for the Revised Service of the Prussian Church, dated 1893. This Service has been subjected to sharpest criticism for seventy-six years. The latest redaction, and the result fairly represents the consensus of opinion of the present day in the Evangelical

church of Germany, prescribes the Pericopæ for liturgical usage. While the text of the sermon is not prescribed, it would have the effect of a discordant note if the Church Year were not recognized.

SIGNIFICANCE. NOMEN-OMEN.

The name indicates a union of spiritual and temporal things. By Church we understand that body of which Christ himself is the head, the life. In the framework of a natural year is presented the work of Redemption. The Sun of righteousness governs the course of time. There is a marriage of grace and nature. The higher life enters the lower and by virtue of such incarnation time itself is made subject to the laws of the higher life. In the Church Year each season presents a new phase of divine grace, each festival proclaims a distinct manifestation of God's work, each Sunday brings to us a new message from the Lord, each day stands in organic relation to him. The fundamental idea of the Church Year is that Redemption has entered into time, has become a historical fact. Of the Sundays therefore we may say, "This is the day which the Lord hath made, we will rejoice and be glad in it." The same is true of the festivals. They emphasize the great fact of redemption. How eloquent therefore is that testimony to the delicate conception which the early Christians had that led them to name the weekdays *feria*, that is festivals *post Dominicam*, and thus to bring each day into relation with the Lord.

In direct opposition to and in sharp contrast with this conception of times and days and seasons is the Reformed and particularly the Puritan view. In spite of a marked inclination to a judaistic view of the Sabbath, regarding its observance in the light of a precept of the moral law, we find in apparent contradiction, the tendency to emphasize the subjective celebration of the day. The Second Helvetic Confession, Cap. 241, announces the principle: Every church selects a definite time for public worship, preaching of the Gospel and the celebration of the sacrament. Not that we consider one day more sacred than another, but for the purpose of worshiping God we have selected

Sunday in place of the Jewish Sabbath. If the churches in the exercise of their Christian liberty desire also to commemorate the Nativity, the Passion and the Resurrection we highly approve of their doing so. Only the festivals that are dedicated to men or to saints, of those we do not approve." Note the distinction—the Church chooses the day, the commemoration is approved. It is not the fact of the nativity, the resurrection, &c., that sanctifies the day, but the fact that we properly celebrate the day. The questions, Who is going to preach to-day? Where are you going to church to-day? are very common. But the conception that underlies them is very different from that which regards preaching as the message of God, and imposes upon the Christian the duty of going to hear the word of God. So too of the sacrament. The Reformed view leads men to speak of celebrating the Lord's Supper. The Lutheran view leads them to speak of receiving the sacrament. These expressions it is true are often unwittingly made, but the distinction indicated marks the line of cleavage throughout.

A singular illustration of the truth that extremes meet may be noted in the fact that by ignoring the objective character of the Church Year and emphasizing the subjective commemoration of events, the Reformed fell into precisely the same error as the Romanists who exalted the memorial days of their saints into the rank of festivals, until the grand simplicity of the year of the Lord was hidden by the dense growth of the days of the Church's appointment. In both cases it was losing sight of the historic year of the Lord, of the great fundamental facts of Redemption that led to a substitution of the Church's own days in which her words and acts of worship assumed undue prominence. In Switzerland, in the Canton of Berne, no day is celebrated with greater solemnity than the annual day of prayer in September. A writer in the *Watchman* says: "Many of our churches are coming to have a Church Year of a very undesirable kind, to some degree of an unchristian kind. The first Sunday in January is Evangelical Alliance day. The first week in January is a sort of non-episcopal Lent. Then comes Home Mission day, Foreign Mission day, Bible and Publication day,

Children's Day, Theological Seminary day, Chapel day, Bible day, Prison day, Labor day, College day, Grand Army day, Y. M. C. A. day, Temperance day, Education day, Public Schools day, Mohonk Conference day, Freedmen's day, Christian Endeavor day and half a dozen more days."

The tendency is everywhere the same, the countries and the times that *depreciated* the Festivals *appreciated* the days. That is, the subjective exercise of religion in fast days, thanksgiving days or days of prayer among the Protestants, and Saints' days Virgin Mary days, *corpus Christi* and *lignum crucis* days among the Romanists were made to take the place of the objective presentation of religion through the great facts of Redemption in the framework of the Church Year.

The Church Year also secures a more complete and systematic presentation of the plan of salvation and that too not according to the dry skeleton of the theological class room but in the living and impressive facts of the Christian revelation. It is indeed possible for the conscientious preacher to secure the same result without this aid, but the question may fairly be raised whether within the circle of a year the congregation receives from the ordinary preacher a full and rounded-out presentation of Christian truth. By the method of the Church Year they never fail to do so. And the accessories are such that all can understand. It appeals with equal force and clearness to the aged and the young, the exalted and the humble, the learned and the most ignorant.

We might speak also of the organic character that is given to worship under the influence of the Church Year, but space will not permit us to develop this thought. We end as we began. Into this little life of ours bounded by minutes and hours and years, subject to the breath of decay and death, there has been projected the power of an immortal life. Time itself has been born again and on its features we may trace the lineaments of him who is "the chiefest among ten thousand and the one altogether lovely."

ARTICLE II.

THE MINISTRY AND CURRENT SOCIAL PROBLEMS.

BY REV. E. D. WEIGLE, D. D.

A leading daily paper of the metropolis of this country, in commenting on an article on the recent "broadening" of the course of study in the Yale Theological Seminary, remarks: "It seems to us that the greatest need of educated men entering the Christian ministry in these days is a familiarity with the social and ethical problems of the time, a knowledge of the results of modern thought and a capacity to deal with the conditions of society as they now are." The "specializing" of students of theology is urged, to the abridgment of the time given to doctrines and history, and the displacement of Hebrew and Greek as required studies in the seminary curriculum. This sort of specializing could not be endorsed, but the time is upon us, when our theological training should have much to do with an applied Christianity. Our seminary should have a professorship not only of biblical theology, but of social science. The pulpit for the times must grapple with the questions which agitate society to its deepest depths. The sphere and work of the pulpit are the enunciation and maintenance of far-reaching principles, as these are designed to affect the individual, the family, the church, society and the state. The great need of an applied Christianity and the part social ethics is playing in the various departments of thought and life, call upon the Church to recognize these changed conditions, and, if possible, supply the deficiency. Social conditions have arisen which call for new applications of the truth and the adoption of methods unknown to former times. The watchman on Zion's towers must not only receive the word from the mouth of God; he must also study how to adapt it to the needs of those to whom he ministers. Dr. Rainsford, of church-saloon fame, is author of this sentence: "The

true function of the Church is to deal with ideas and not experiment with methods of applying them. Her method is that of the heaven—not that of the law.” It is difficult to understand how this teaching may be harmonized with the respectable (?) saloon, and the loan bureau, under the auspices of the church. We would not convert the pulpit into a platform for the discussion of politics and economics, much less organize the ministry into a police force or a detective association, yet there is clearly too little account taken by the Church and her ministry of the practical affairs of life. This may have given occasion for the remark that the pulpit has been giving too much attention to mansions in the skies, while the masses of human toilers are sighing for homes in the earth.

We are in the world and in the body, and whilst we dare not be of the former nor live only for the latter, the Christian character, which will give us a passport to the mansions in the skies, must be achieved here. The question of paramount importance is not one of speculative philosophy, nor of revealed theology, nor yet of Christian cultus as expressed in worship, but of Christianity as applied to the various relations of life—individual, social, industrial, commercial and economic. To the minds of a growing class the name of Christ stands for one thing and that of the Church for another. What God has joined together man has, for some reason, put asunder.

May not the modern institutions which are, in a sense, extraneous to the Church, such as the Young Men’s Christian Association, the Salvation Army, the Woman’s Christian Temperance Union, and the Rescue Mission, have come into existence to supply a need which the Church and her ministry have, in part, overlooked? The Church stands for the communication of salvation to a lost world. Hence, in dealing with current social problems, this high purpose should palpitate through all its endeavors. If the working classes are not led by the Church they will be led by atheists and socialists. “A portion of the time devoted by young theologians to mastering the heresies and controversies of the early Church might usefully be given to the study of these questions which touch so nearly the moral life of

the people with whom they are to deal." (Gladden.) "To no class in the country does the demand for a knowledge of economic principles, and for a practical realization of the means by which the masses of men should be touched, appeal with more justice and force than to the educated ministry of the country." (Prof. Laughlin). These leaders in right thought, proper sentiment and equitable action cannot afford to leave the problems of social science in the hands of agnostics, materialists and communistic anarchists.

Mrs. Ward, in her latest novel, entitled *Marcella*, unfolds the magnitude of the problems which agitate these times. This brilliant, impetuous, eager and untrained girl throws herself, heart and soul, into the humanistic movement of the time, eager to right at once all wrongs, remove all burdens and undo the evil work of centuries of imperfect or unjust institutions. She does not go far before she learns the appalling magnitude of the problem with which she is struggling, and discerns that institutions leave their moral deposit in character, and that to modify or destroy an institution does not modify or destroy the character which has been formed under it. So by a thousand subtle touches Mrs. Ward shows the connection of these social problems with the whole range of life. Society is a living organism. The human elements of personal devotion and personal service in fellowship of deepest sympathy and of highest aspiration are fundamental if society is to be reformed. "The book is a plea for progress upon the basis of character and individual freedom, as against all proposals for a sudden or violent overturning of long-established institutions. It preaches no selfish doctrine of wealth, but rather the doctrine of social responsibility."*

It is, however, a humiliating confession for a body of ministers to make, in annual convocation, that, while the number of licenses granted for the sale of liquor has been doubled in one of the counties covered by its territory, "the efforts in behalf of moral reform seem to be confined, in most of the churches, to utterances of the pastor in the pulpit." In order that there may be true social reform the utterances of the pastor in the pulpit

*Review of Reviews, Apr.

must become incarnate in the potency of an embodied and sin-conquering Christianity.

What are some of these current social problems which challenge the thought and gracious endeavor of the Church in her ministry and membership? By way of definition we may say, in general, anything which agitates, perplexes, threatens and imperils the love, peace, goodwill, stability and welfare of society, in its three basic institutions—the family, the church and the state—is a current social problem. Many of these are not modern, but they may be so termed, because they have found a fruitful soil in the complex civilization of the latter half of the present century, and are producing a rich harvest of everything which disturbs and endangers individual, family, social and national well-being.

Among the evils which are imperiling the family, we may name the crime of infanticide, the easy legal dissolution of the marriage tie, an unwillingness to assume the responsibilities growing out of the family relationship, the consequent decimation of homes, the magnitude of the social evil, the drink curse, and the passion for a life of mere sensual gratification. What family that would maintain reverence for God, and respect for the institutions of religion, is not harassed with the troublesome question of amusements? The play element in human nature and social life should be fostered and encouraged, but as President Warfield puts it, "The man who has made a life work of play still treads the cinder path and the comic stage."*

Among the evils which affect the family, the church and the state, in varying degrees, we may name the money power in all relations of social life; the strained relations between labor and capital, which becomes, in some sense, the source of all other troubles; the congestion of population in our large cities, the chief cause of the miseries of which is tenement habitation; the instability and unrest of labor; the increasing number of the unemployed, whose real need is not charity, but work; modern vagrancy, an army of 46,000 tramps whose maintenance costs

*New York *Independent*, Jan. 25th, 1894.

the United States \$9,000,000 annually; the saloon oligarchy, which is responsible for as much misery and degradation as are all other evils put together; the unrighteous mania for gambling, so that the distinction between a man's amusement and a race-course, a traveling circus and a prize fight, has been obliterated; the widening chasm between the condition of the wealthy few and the poverty-stricken many; the significance of the present hard times, the cause of which lies deeper than the accident of a change of administration; the relation of the Church and the State touching popular education; unholy speculation, whose prosecution violates every law of right, and whose atmosphere is intensely intoxicating and demoralizing; the corruption of the ballot, so that the will of the people in the selection of persons for positions of trust and authority is defeated; a reckless extravagance, which consists in a careless way of living, whose collapse may be compared to the loss of gas from an inflated balloon; race prejudice, culminating in the frequent application of lynch law; anarchism, whose chief delight is the destruction of life and property, in the use of dynamite under a morbid conviction that society, as constituted, is all out of joint; the profanation of the Christian Sabbath in high and low places; a lawless foreignism, which scruples not to ruthlessly trample in the dust the time-honored institutions of this republic, these are some of the social problems which demand righteous solution, if society, in its three divine and basic institutions, is to endure and continue its beneficent place in race-uplifting and character-building endeavor.

And, aside from other things, which might be mentioned, when thousands of people would rather lose their chance for salvation than miss a prize fight; when twenty-five dollars are cheerfully paid extorting hackmen to be conveyed a distance of one and a half miles, to the scene of brutality; when a mad butchery of one man by another can fill the air with the cheers of an excited crowd; when our most conservative daily papers will give the chief place to an account of such disgraceful proceedings; when the news-boys on our streets make the fact that

their papers contain the fullest account of the prize fight a card to effect rapid sales ; when all this can take place in Christian America and is winked at by many professedly good people, we may well bow our heads in shame, and ask how long it will take this republic to repeat the history of past republics which forgot God, and lost sight of the true purpose and sacredness of human life. With the liquor-selling and liquor-drinking mobs in conflict with the state constabulary in South Carolina ; with the liquor question in the foreground in Massachusetts and Ohio ; with the lottery iniquity in full swing in Florida, and by the aid of the express companies doing a flourishing business all over the country ; with blood-shed at the polls in Kansas because of religious fanaticism, not entirely groundless ; with multiplied brutalities in the coke regions of our own State, because of a disagreement between employer and employed ; with the commonweal army, under the leadership of a fanatical Coxey, marching toward the nation's capital, to seek redress for imagined wrongs, we may well tremble for the stability and perpetuity of our present social order. Whilst we would not like to assume the role of a prophet of evil, we do aver, that the time is here, when the pulpit dare not be indifferent to the social forces, which are threatening the very foundations of society. There are forces in conflict, and it is not wise to close our eyes to the fact which may hasten an internecine war, in the not distant future, and test our free institutions as never before.

It is to be remembered that all the things named, are undermining the family, weakening the power of the Church, and are imperiling the stability and perpetuity of the State. It will not do to say, these are divine and cannot fail. Their continuance and success are conditioned by the power of embodied righteousness in the sanctity of the home, the purity of the Church, and the benevolence of the State.

What should be the attitude of the ministry toward these current social problems as leaders in the encouragement of right thought, the creation of better sentiment, and the agitation of benevolent action ?

1. It should not be an attitude of mere denunciation. This

is easily done. It requires neither brain, nor brawn, nor skill to denounce an evil. The best qualification for wholesale denunciation is a disordered liver. It is usually an evidence of a want of proper mental balance, of a judicial temper, and of breadth of view.

Men who indulge much in mere denunciation become hobbyists, can only see one thing at a time, and jump at conclusions from an inaccurate judgment of men and things. The best instrument will suffer derangement of harmony, if the performer plays on but one key, and the music thus produced, cannot be tolerated. Precisely so with some of our modern reformers. They seize a single idea, and push it to such extremes as to harm the cause they would help, and repel those who would gladly coöperate with them, if they could. Extremists are never safe reformers. To travel in safety, brakes are just as essential as steam. A wise engineer will not expend all his steam by blowing the whistle. Some ministers rush headlong into everything and cannot be anything, if not radical; refuse to recognize any place for a law of prudence and expediency. Such often destroy much good without affecting the evil they are combatting.

At the recent national conference in the interest of good city government in Philadelphia, Dr. Ecob went so far as to say, that the Church, instead of allowing itself to be ruled out of politics, should insist that one of its vital and important functions is to carry religion into politics and subdue it, and make Christian morality a dominant and controlling factor in all human government. This is an extreme position and yet the time has come when the ministry cannot be indifferent to the many problems, social, industrial, commercial, political and economical, which are pressing for solution. Our colleges are being criticized in some quarters, for not giving more attention to the science of government in their training. It is, however, one thing for the ministry to know and maintain from its throne of power—the pulpit—the principles of good government, and quite another for it to organize itself into a police force, a detective association, or a political club.

The honest poor are suffering much at the hands of the apostles of denunciation and despair. False leadership is the bane of our modern civilization. The pessimism which is preached on all sides, these days, is calculated to produce the raven of despair in those who are suffering from present social conditions. One apostle of encouragement and hope will do more toward bringing about a correct understanding than a multitude of calamity howlers.

Modern pessimism is of two kinds: that which is ever looking back to the golden age which is past, and sighs for its return, and that which looks forward to the general "smash up," interpreting literally and carnally the things which must shortly come to pass. It is, however, a cheering thing to know that history and present facts are the best refutation of the vagaries of both classes. The common mistake of assuming that all the good in the world was in the past, and that all the present wickedness is the result of unjust social conditions is doing a world of harm. Mr. William T. Stead, of London, has just put before the public a book on the seamy side of Chicago, whose every page is vitiated because it proceeds on this one-sided and false assumption. Distance lends enchantment whilst familiarity breeds contempt is a saying which is applicable when we compare the vices of the present with the virtues of the past. Destructive work is not the chief work. God blesses the world by shining every day all over it, and only occasionally sending the thunder-cloud from the hidings of his strength. When the Saviour denounced wrongdoing, he always concluded with an appeal to rightdoing. Samson overthrew the temple of the Philistines, but it is instructive to remember what became of him.

2. The attitude of the ministry toward the current social problems should be one of patient study and conscientious discrimination. The claims of God, the rights of men and the needs of society should be much studied. In a lecture on "The Man of Galilee," Mr. Geo. Wendling remarked that our Saviour knew God's word, nature and man. It is essential that Christ's ambassadors should know, as perfectly as mortals may, these three great volumes of inviting study. A physician who is un-

able to diagnose a case of disease is not qualified to write prescriptions. The minister who knows nothing about the problems of life which are perplexing the minds and hearts of those to whom he ministers, is not qualified to apply the Gospel to their varying needs. It is possible to give the children stones, when they cry for bread.

When the wild statements of pessimistic and socialistic agitators are brought to the test of study and conscientious discrimination they are found wanting. They neither possess the sanction of history, nor can they be verified by facts, to say nothing of the fact that they are in conflict with the law of God, as accentuated on Sinai, and vindicated on Calvary. Patient study will reveal the truth that "man is not entirely the creature of his environment;" "that labor is not the sole cause of value or wealth;" that it has the same right to organize and combine as capital; that strikes and lockouts should never be encouraged, as they always inflict an unjust punishment upon a third and innocent party—the community; and that the final function of these combinations should be, not war, but arbitration. The law of Christ, which is the coördination of self-interest and good-will, plus self-sacrifice in the interest of others, made dominant in our varied social and industrial relations, would make the many problems which now threaten social well-being disappear, as the snow melts away under the power of incoming spring. The facts which form the materials of social science are the very facts with which Christianity is dealing, hence there should be no misunderstanding, but the closest alliance between these two great agencies. Each has the power of helping the other; the disciples of each may profit by a sympathetic study of the other. Loose thinking, depraved leadership, and rash conclusions are the things which bring them into conflict. The literature of social science is already large and rich; the field, inviting investigation is extensive; a knowledge of the nature and amount of work to be done is valuable; and the limits as to the methods of work are helpful, but we will want to approach the subject with a calm judicial temper and the most careful discrimination. Social science, as the science of human

welfare, throws much light on the problem of wealth and poverty; of the right relation of individualism and socialism; of the vice of drunkenness and sensuality, and their inter-relation; of the evils of indiscriminate charity. It may be made a helpful adjunct to theology in the department of anthropology. But in the study of social science there is a special call for careful and conscientious discrimination. It is to be observed that we must make this broad distinction between social science and Christianity, that whilst of human nature and human history it can tell us much, of the grace of God and salvation by grace it can give us no satisfactory account. Here is the sphere of the Christian pulpit, in its maintenance of far-reaching principles, to accept the facts of human history, but to insist on the demand for help from a source outside of, and above the individual and society, if both are to be regenerated and their real welfare is to be promoted. The Christian pulpit must inveigh against the too common habit of the obliteration of moral distinctions, when self-interest is involved. If Isaiah were living to-day he would still have to say, "My people do not consider." As examples of how moral distinctions are being obliterated we may refer to race-course ethics in New Jersey, ring-politics in Brooklyn, Maynardism in New York, the institution of so-called charity balls by professedly Christian people, and the apology for the social rottenness of a moral leper by a pleading counsel in a court of justice.

3. The attitude of the ministry toward these current social problems, should be that of Christ-like, helpful sympathy in the maintenance of a positive gospel as the only remedy for all the maladies which afflict society.

The deepest needs of man are moral needs, and the strongest forces for his elevation are moral forces. Scientific socialism, struggling with these current social problems, renders Christianity valuable service, but it cannot furnish a remedy. This age is producing various plans for the reformation of society. One of these is the Bellamy plan, known as nationalism, which would substitute government for private control, in street cars, railroads, telegraphs, insurance and all those things which exist by reason

of the public franchise. The Bellamy idea would democratize industry, but it is Utopian, utterly impracticable and would vitiate individual character. It has been justly characterized as "The absurd effort to make the world over again." All reformation, which stops short of regeneration, is as futile in society as in the individual. To accomplish this the Gospel of love, of life and of peace is demanded. The socialists who "pronounce the Church to be a police institution in the hands of capital, and affirm that it cheats the proletarian by bills of exchange on heaven, are striking a blow at the only institution which is the bearer of hope to a distracted race. The reform needed is not the destruction, but the christianization of society." (Gladden.) Not mere profit-sharing, nor industrial partnership, nor state interference, but the incarnation of the golden rule in civic and social life is what is needed. The Christian law of love and good-will must attain in the kingdom of commerce, of industry, of fashion, of learning, of amusement, of every great department of society, before the acme of material prosperity and social well-being can be reached. Fault is found "with our organized Christianity because it is not sympathetic enough toward humanity. It does not put itself in the place of humanity and bear its burdens as it ought." Admitting that Christianity as set forth by its advocates is imperfect, yet where, in all the range of rational thought and human endeavor, may we find fruits of love, and mercy, and sympathy, and helpfulness to compare with those of Christianity. The Christian is the absolute religion, for it only provides a remedy for sin, and in its last analysis, it is sin, and sin only, which troubles and imperils society. Take sin out of our social organism and there will be naught but harmony and abounding prosperity. But sin alienated the heart of man from God, raised its hand against brother, and filled the earth with violence at the first, and it has kept up the record all along the ages.

The parliament of religions, unique in design and character, about the wisdom of holding which there are such diverse judgments, was weak here. It exalted the Fatherhood of God, and emphasized the brotherhood of the race, but it revealed no Sa-

viour through whom an estranged and rebellious race may come into fellowship with the Father and one another. The work of the pulpit is not merely instruction, but construction. Instruction with a view to edification—upbuilding in life and character—must be its high aim. Hence it must get its material from every source which will contribute to this high end. Its textbook and treasury and arsenal is the Bible, but nature and man must also be studied. A negative goodness becomes positive weakness amid the conflicting forces of life. An applied Christianity in the upbuilding of character, and the regeneration of society is the only true solvent of the problems of the times. These are days when not a few persons are ready to ask the apologetic question: What harm is there in this or that? forgetting that the inquiry which should come from a Christian is: What good is there in this or that? Anything that has no good in it, is harmful to true character building. The demon of indifference, of selfishness, of love of pleasure, of self-indulgence, of unholy greed and of a want of positive and aggressive goodness needs to be cast out. The reconstruction and reoccupation of our entire being by a spirit of self-sacrifice and of Christ-like helpfulness is the great need of our fallen natures, the essential for properly constituted society, and the demand of heaven. Humanity's greatest defect is a defect of character; society's greatest defect is a want of obedience to the law of Christ. In the Christianization of society, the sentiments, theories, customs, institutions, laws and governments of the people are to be penetrated with the Christian spirit, founded on Christian principles and ruled by the Christian law. The Church, organized on Christ's words, to actualize its mission, must be the embodiment of his life. Christ must become the Church's heart, as he is its head. Christianity is more than a law. It is a spirit and a life. We need better men as well as better social arrangements. The individualist cares only for men and neglects the environment. The socialist cares only for the environment and neglects the man. "Midway between these two opposing errors is the safe path—the golden mean of social progress. The glory of the latter day will not come until men learn to unite and coördinate

individualism and socialism,—how to join liberty with love and the perfection of each with the welfare of all.” This they must learn of him who, in the synagogue of Nazareth said: “The spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord,” and the chief characteristic of whose busy life was that he went about doing good. The actualization of this message, in life and character, will solve every problem that perplexes society. Not what man is, but what he may become, must be the standpoint from which we may study humanity aright and apply the Gospel to the needs of the race.

Hence in the maintenance of a positive gospel as the only remedy for the ills which perplex society, the attitude of the ministry must be one of pronounced leadership in the christianization of the prevailing sentiment of society. To respect character more than rank or wealth, is a Christian sentiment. Honor for honest industry and compassion for the suffering and helpless are likewise Christian sentiments. The doctrine of the human brotherhood and the Christian teaching which coördinates the law of self-interest and good-will, makes every possessor of wealth a steward or trustee, and he is bound to use it for the best interest of the society in which he lives. The end of Christianity is a perfect man in a perfect society. The institution of property, its origin in human nature, its relation to human history, its place and function in human society is a theme which challenges our best thought. The total wealth of Rome was never increasing so rapidly as in the day of the nation’s swiftest decline. When wealth is gained by wrong methods and in wrong ways, it becomes a peril to the national welfare. The materialistic fatalism which lurks in much of our modern sociology must be exposed. Intelligence, conscience and will, as constant elements in these social forces must be emphasized. The law of Christ, which is the union of self-love and good-

will—of self-interest and benevolence—must be maintained. When the passion of self-love is “beyond comparison stronger than the passion of benevolence,” the general happiness is not promoted. The sacrifice of personal gain and enjoyment for the good of the community lifts human ministry into fellowship with that of Christ. The precept which he endorses, enjoins love of neighbor as of self, but the life he lived pleads for love of neighbor as he loved us. The perfect state of individual life and of social well-being will have been reached, when this law becomes the inspiration of hearts and lives. It remains merely to say that these principles of a positive gospel, maintained by the ministry, and incarnated in society, would not only solve all the problems named in the first part of this paper, but they would be removed, so that the three divine institutions which are now imperiled by their presence, would go forth in the accomplishment of their mission, and the era of peace and goodwill, long a prophecy and still a hope, would be a reality. “And is there not good reason for hoping that

‘Love which is sunlight of peace,
Age by age (shall) increase,
Till anger and hate are dead,
And sorrow and death shall cease’?

It is not all a dream ; the happy time draws nearer with every circling year. Speed it, all powers of earth and air and sea ; run with its messages all men of good-will ; let its morning star shine upon your banners all children of the light ; to its glad music, now faintly heard, now clearer growing, march to the battle all soldiers of the cross ; till its light shall shine on every land, and in its peace and plenteousness all the sons of men shall rest and be satisfied.” (Gladdon.)

ARTICLE III.

THE PASTOR AMONG HIS PEOPLE.*

. BY REV. C. W. HEISLER, A. M.

Among the themes of general interest to be presented to this association during this winter, it was wisely thought that the pastoral part of the ministerial office ought to be discussed. Certainly it is a vastly important work. Certainly it plays a large part in the usefulness and success of every preacher of the gospel.

One thing the writer has felt in his comparatively brief ministry, and that is the different conditions under which pastoral work must be done in a large western city, from those under which it can be done in an eastern town or rural community. A minister there occupies a somewhat different relation to the community and to his people from what he does here. The elements of life, the whole tone of life, are of such a character as to bring the pastor in closer touch with his people than here, and to make it easier to work along specifically spiritual lines. It may be found more difficult therefore to realize the pastoral ideal here than there. And yet this makes it all the more imperative to bring our pastoral work up to a higher and more efficient standard.

May we not, first of all, distinguish between the pastor and the preacher? The immense demands which the ministerial office makes upon a man appear instantly if we reflect upon these two aspects of his office—the pastoral and the preaching. They must necessarily unite in the same person, and yet for their respective successful fulfillment diverse prerequisites appear. These two aspects overlap and yet they have broadly distinguishing features. Many a man has been a great sermonizer and a brilliant preacher who was yet a comparative failure as a pastor.

*Read before the Pastoral Association of Denver, Colo.

How many have vitiated their pulpit efforts by utter incompetency in the pastoral relation! And then, thank God! multitudes of ministers, who never posed as great preachers, and whose praises were never spoken beyond their own parishes, have yet been eminent as pastors and, as such, have led many souls to Christ, have carried peace and comfort into many homes, have built up the church of God, and have gone to their eternal reward with the benedictions of thousands upon their heads. As Rev. Dr. Cuyler, himself an illustrious example of a successful pastor, says, "A majority of all congregations, rich or poor, are reached and influenced, not so much through the intellect as through the affections. This is an encouraging fact; for while only one man in ten may have the talent to become a very great preacher, the other men, if they love Christ, and love human souls, can become great pastors."

As to some features which differentiate the mere preacher from the pastor, let me say that the preacher heralds the Gospel in a general way in the congregation, twice on Sabbath, and possibly once during the week; the pastor preaches the Gospel to individual souls every day in the week, in the home, in the shop, in the store, by the wayside. The preacher appears as a public gospel functionary; the pastor goes from house to house as a warm-hearted, loving, Christian friend and brother. The preacher declares the truth by word of mouth on the Lord's day; the pastor proclaims that same blessed truth by his life among men all the week long. The preacher deals out the comforts of the Gospel by the wholesale from the pulpit; the pastor carries the sweet consolations of our God, and the inspiring and uplifting promises of the divine word to the weary, afflicted, troubled soul in the home. The preacher proclaims the offer of salvation to the unsaved on the Sabbath; the pastor takes his unsaved friend by the hand, during the week, and tenderly, affectionately, presses upon him the love of Jesus, and by personal prayer and effort tries to lead him into the better life. The wise preacher rebukes sin impersonally from the pulpit; the wise pastor sits before the sinner in private, and with uplifted finger declares "Thou art the man!" The preacher reaches those

who are able and will come to hear him from the pulpit ; the pastor reaches those who will not or cannot come to hear his public discourses. As good old Dr. Tyng said, "We must not forget that the Christian pastor is the generic office and character. The Christian preacher is this pastor in the exercise of a single gift, in the fulfillment of a single office, in this one great and comprehensive purpose and work, appointed and established by the Lord of all."

In view of all this, is it any wonder that different qualifications are needed for these two departments of a minister's work? They are equally important, and neither is to be exalted at the expense of the other. Whilst in preaching the word with the powers God has given us, and with all the accessories above command, yet we dare not, at the peril of unfaithfulness to our trust, neglect the pastoral work. To be a great pastor is a most laudable ambition.

I. Let us consider, then, the pastor in touch with his people. The pastor in helpful and inspiring touch with his people presupposes certain qualifications, implies a definite object, and involves certain methods.

Among the many qualifications requisite to a successful prosecution of our pastoral work, I would name, first—*a high ideal of the pastoral office*, an exalted conception of this particular part of our work. Are we not apt to exalt the sermon above personal effort for men's salvation? To honor the pulpit and depreciate pastoral work? Is it not true that we are apt to look upon our pastoral work as a something that unfortunately belongs to us as ministers of the Gospel, and which we must do, to be at all faithful, and to keep within the demands of our ordination vows? Must we not often whip ourselves up to leave our inviting study and our favorite literary pursuit to go on a round of pastoral visitation? Is it not too often a something which the sooner we can get through with the more relieved we feel? In other words, is it not too frequently of the nature of task work? There are so many things about pastoral work that may be distasteful to us. The homes where we perhaps ought most to go are so unattractive ; they may be homes of poverty,

squalid and filthy ; they may be homes of wealth, and yet of intense worldliness ; they may be homes of sorrow and affliction, and a visit there means an immense drain on one's nervous energies. Old mother A. may bore us half to death with her garrulous tongue ; sister B. may nauseate us with her dismal catalogue of aches and pains, as old as the hills ; sister D. may try our patience amazingly with her narrow-mindedness, and sharp, gossipy chit-chat ; brother E. may worry us with his unrefined tastes and uncultured habits ; brother F.'s conversation may never rise above the dead level of horses and dogs and cattle ; brother G. may be so immersed in business as scarcely to receive us civilly ; brother H. may stir us up a little with his everlasting talk about a brother minister's good sermons and how the people crowd to his services ; brother M. may positively disgust us with his sordid manners in church matters. Oh ! why cannot we let some of these disagreeable people go, and devote ourselves to our study and the latest books, thus enriching our minds for greater efficiency in the pulpit ? That would be so much more congenial to us. But until we get a lofty sense of our duty and privilege as pastors, until we have such an exalted conception of our holy office, as puts personal ease and the gratification of cultured tastes in the back ground, for the good of souls, we have scarcely the first qualification of a real pastor.

Oh ! we need a high ideal of the Christian pastor. We need to realize that possibly "as many souls are won to Jesus Christ outside of the pulpit as in it." We need to bear in mind that it is the faithful following up during the week of the preaching of the Sabbath that tells for Christ and the Church. We need to feel that when we are going about among the hovels of the poor, into the haunts of the vicious, into the chamber of suffering, into the homes of the sorrow-stricken, to the bedside of the dying, and into the way of the unsaved with the gospel offer in our hands, we are really treading in the footsteps of our divine Lord. In thus coming into touch with his people, the faithful pastor is really coming into close touch with *him*, who went about doing good, always and everywhere. You have all doubtless read the charming story of the pastoral work of that fine,

scholarly, poet-preacher of England, Charles Kingsley, written by Dr. Wayland Hoyt. Dr. Hoyt happily calls Kingsley "the parish minister knight-errant. His sphere, for almost his whole life, "was a stretch of South of England moorland, spotted with clumps of self-grown fir trees. Scattered over it three little hamlets where the people lived, the number of inhabitants all told scarcely eight hundred. Certainly not a very large sphere, or populous, or influential." And yet what a blessed work Charles Kingsley did there, and largely because of his exalted conception of what pertained to his office as pastor. As Dr. Hoyt remarks, "Real preaching, pastoral work with a brother's heart in it, and the tender touch of a brother's hand, patient, wise guidance, changed this bit of English moorland which at first seemed prison into palace." This is Charles Kingsley's confession in later years: "I will confess to you that in those first heats of youth, this little patch of moorland in which I have stuck roots as firm as the wild fir trees do, looked, at moments, rather like a prison than a palace; that my foolish young heart would sigh, 'Oh, that I had wings'—not as a dove to fly home to its nest and croodle there, but as an eagle to swoop away over land and sea in a rampant and self-glorifying fashion, on which I now look back as altogether unwholesome and undesirable. It is not learnt in a day, the golden lesson of the old collect, "to love the thing which is commanded, and desire that which is promised." Not in a day, but in fifteen years one can spell out a little of its worth. And in those later years when fame had come to him, Kingsley writes to Mr. Thos. Hughes, "The best work ever I've done has been my plain parish work." But read the story of that plain parish work; note his wonderfully high conception of his relation and duty as a pastor to his people, his unflagging heartfelt devotion to their interests, his unremitting efforts to bring them closer to his Lord, and you have the secret of the wonderful success of Charles Kingsley, parish minister knight errant.

Any man makes an egregious blunder, who devotes himself to his study and his pulpit at the expense of his pastoral work. His preaching may attract great crowds and bring popularity,

but he is not fulfilling the office of the ministry, and the good he is doing might be multiplied a hundred fold by a corresponding devotion to his pastoral work.

St. Francis de Sales once heard a story of a mountaineer in the Alps risking his life to save a sheep, when he exclaimed: "O God, if such was the earnestness of this shepherd in seeking for a mean animal, which had probably been frozen on the glacier, how is it that I am so indifferent in seeking my sheep?" Ah, that is the feeling we all ought to have. A western preacher once wrote to Dr. Cuyler, asking him if "Eastern ministers regard pastoral labors as befitting an intellectual and manly ministry." Whereupon the good Doctor remarks, "What the opinion of other Eastern pastors may be, I cannot affirm; but I have a very decided opinion that the ministry of Paul and his Divine Master were both intellectual and manly. They both devoted a great deal of time and effort to personal interviews—often with very humble individuals. * * Perhaps our friend had formed his estimate of pastoral work from the remark of a certain famous preacher that he had no time to gossip over a cup of tea with old women. That was his plausible excuse for neglecting to visit his people; but he has paid the penalty for it in the fact that while he has attracted a vast crowd around his brilliant and orthodox pulpit, he has not built up a compact, well-organized, money-giving church." Let us realize that by a faithful and conscientious devotion to the details of pastoral care and oversight we are doing some of our best work, and such as we could not possibly do in the pulpit alone. A lofty ideal of the pastoral office is essential.

Another element that is requisite in a helpful touch with our people is a gentle Christian courtesy. The pastor ought always and everywhere be the refined Christian gentleman, in the best sense of that often abused word. Many a pastor has ruined his influence and efficiency by carelessness in personal habits, or by offensive personal manners. A man may be a very devout Christian and a good preacher and yet he may commit offences against the commonest rules of etiquette, and the most ordinary demands of Christian courtesy and culture which "my fine lady"

or the well-bred gentleman will not tolerate and will not overlook. A lack of good breeding, impoliteness and discourtesy in tone and speech, carelessness in personal appearance and habits, may seem very little things, and yet they have utterly destroyed the spiritual influence of many preachers among certain classes of people. Dr. Tyng says of Rev. Dr. Bedell of Philadelphia, "Perhaps there never was a minister who was a more perfect example of a real, tender, pure, loving, unpretending Christian pastor than Dr. Bedell. He was a perfect St. John, in that special imitation of his Divine Lord; associating with all as an equal, and making all feel as wholly equal to him in his society." And a greater than Dr. Bedell, our blessed Lord himself, was *the perfect* example of the Christian gentleman, whom we must consciously imitate. It pays the Christian pastor, looking at it from a low standpoint, to cultivate the amenities of refined and gentle manners, a courteous and delicate consideration for the feelings of others, "that deference to the weak that gives the true sweetness and light to a real gentleman's manners."

Another essential to the pastor as he moves among his people, is a large sympathy. The pastor must be a man of heart, even though that be at the cost of great vital force. The pastor's heart, if he have any, is a reservoir into which are poured streams of complaint, of want and wretchedness, of sorrow and trouble, from all parts of the parish. Has any one suffered financial disaster? The pastor must know of it. Has any son been guilty of unfilial conduct? That must be carried to the pastor. Has little Johnnie gotten the boils or broken his leg? It would not do if the pastor did not know all about that. Has any brother in the Church broken over the traces a bit in his Christian life? Forthwith good brother On-the-alert must tell the pastor all about that. Have sisters A. and B. quarreled over the chickens in the back yard? Why certainly the pastor must know how all his dear people act. Is the larder empty in any house? That at once is appealed to the pastor's sympathies. Is any sick in the parish? The pastor must be there straightway. Has the death angel entered any home? The pastor's heart must feel

for that stricken household, and he must carry thither the consolations of the Gospel. Now, without doubt, many an unnecessary burden is laid upon the pastor's heart. Who of us has not felt at times as if the burden was greater than he could bear? A little consideration would help to lengthen many a pastor's life. And yet right along these lines we find some of the most blessed opportunities of our ministry. And if we fail in the element of personal sympathy in the troubles, and even in the foibles of our people, we shall lose one of the most potent factors in a successful ministry. We simply must take a personal interest in every one in our parish. We ought to know every member personally, and even the children of our families by name. The Good Shepherd knows all his sheep by name. And the pastor is a shepherd, which is true not simply etymologically, but from a spiritually philosophic standpoint. The pastor is to shepherd his flock, leading them to the green pastures and beside the still waters, protecting them from prowling wild beasts of evil. He is to care especially for the weak and sickly; for the little lambs that may go astraying, as well as for the older ones of the flock, that may be wearied with the long and painful way by which they have come. He is to look after all and to feel for all.

I remember that a brother minister once told me that in preaching he never saw people in the congregation as individuals, but always in the mass. It seems to me a fatal mistake for any pastor to regard his people simply in the mass. They must be to him a collection of individuals. He must differentiate each one from every other one. It is thus God deals with us. Every soul is a distinct entity, with its own peculiar constitution, its own personal self-hood, its own unique individuality, its own special trials and temptations, its own struggles and heart-sorrows. And no man can be a true pastor in the full sense, until he looks upon these separate individualities and knows them as such, taking a personal interest in each, entering into their life, standing in relation of personal friendship and fellowship in Christ with every one of them. As well might a physician hope to attain success in his chosen profession, by treating all

his patients in the mass, and indiscriminately giving all the same dose from the same bottle, as a pastor to do his work truly without a real personal interest and sympathy in his people as individuals.

Oh! it is a vast work and pressing burden laid upon him who would fulfill the pastoral office. He must be equally at home in the hovels of the poor and the mansions of the rich; in the household of the ignorant and in the home of the cultured. He must feel for the pinching poverty of some, and the financial reverses of others; he must correct the wayward, confirm the doubting, look after the careless, incite the spiritual sluggards—and their name is legion—direct the busy and zealous, restrain the over-officious, keep his eye on the general finances of the Church, be the generalissimo of all its forces, kneel by the bed of the sick, comfort the bereft, and point the departing soul to the skies, and all this apart from his preparation for, and actual pulpit work. And he must do all this with heart. If he leave his heart at home, he might as well have stayed at home. I knew a clergyman, a few years ago, who heard of the serious sickness of a dear Christian woman, not of his parish. He evidently regarded her as in need of the services of the Church. So he hastily entered the sick room, and after a simple word of greeting, opened his prayer book, and hurriedly read the offices for the sick and then rushed out again. Dr. Tyng tells of another minister who called on a sick lady member, and standing at the door of her chamber, said in an official way: “Will you have the communion, or only the visitation, this morning?” “Not the communion this morning,” she replied. He then read the visitation office and departed. How could one expect any real and lasting good to result from such a perfunctory, heartless service as that? Ah! when we go among our people, and minister to the sorrowing and distressed, we must do so as real men, with hearts palpitating with human sympathy and personal interest in individual souls. Goldsmith’s village pastor is a good example.

“But in his duty prompt at every call,
He watched and wept, he pray’d and felt for all;

And, as a bird each fond endearment tries
To tempt its new-fledged offspring to the skies,
He tried each art, reprov'd each dull delay,
Allured to brighter worlds, and led the way."

Right here it seems proper to say that the Christian pastor ought, hence, to be the most accessible of men. It ought never be difficult to find him by those needing his ministrations. And yet this needs limitations. In these times a city pastor has such calls upon his time, that without wise precautions, he might fritter away his days in an utterly useless way. Have we not all been annoyed beyond measure by personal and written applications for employment, recommendations, inquiries as to real estate, climate, wages, cost of living, lost friends, investment companies, good boarding places, etc., etc., *ad infinitum*, *ad nauseam*? As one wittily remarks: "It seems to me that if a minister wished to put up a sign that would aptly and justly describe his duties, he might write upon his door, 'Rev. A. B., unpaid agent at large for the members of the human race, and incidentally pastor of Melchisedec Church!'" And yet with wise restrictions the pastor ought to be the most accessible man in the whole parish. It would seem strange not to be able to find the shepherd among the flock.

Then, again, to keep in true and helpful touch with our people requires a vast patience, and a large endowment of that indefinable, intangible, thing called tact. How the patience of the godly pastor is tried! As we go from house to house we find people so narrow-minded, with such low commercial views of the Church, with such inadequate conceptions of the Christian life. We must listen to this complaint and that story; we often meet with coldness where we expected cordiality, with discouragement where we looked for encouragement; we find ourselves thwarted in our very best efforts for the good of individuals and the Church; we come in contact with sordid meanness here, and with insufferable pride there; with utter indifference in this individual, and with misdirected zeal in that, until our hearts cry out in a very agony, and we feel that if dear old Job had been an active pastor in a western city, surely he must have suc-

cumbed and lost his reputation. But we need patience—that patient gentle spirit of our Master, which bore with misconceptions and misunderstandings, and coldness, and ignorance and ingratitude. “Let patience have her perfect work,” seems written almost specially for pastors. The servant of the Lord must be patient. “He is an expensive machine,” said Father Taylor of a member who was continually falling back into drunken ways; “I have to keep mending him all the time; but I will never give him up.” That is the spirit that ought to animate every pastor.

Then add to this, tact. Alas, one may do the right thing in the wrong way. We want to do the right thing in the right way. In this humdrum world where human nature is so diverse—and perverse, too,—and where so many people think they are doing you a personal favor to become Christians and attend your church, it requires tact to deal with souls. He that winneth souls is wise. Not only is there wisdom in winning souls, but it requires wisdom to win them. Kingsley expresses it finely when he says: “It seems all so harmonious to me, it is so full of God, that I see no inconsistency in making my sermons while I am cutting wood, and nothing bizarre in talking one moment to one man about the points of a horse and next minute to another about the mercy of God to sinners. I try to catch men by their leading ideas and so draw them insensibly to my leading idea.” Ah! there is profound philosophy in that.

Shall we not say in passing that the pastoral office demands a lofty Christian courage, the very highest type of courage? It is very easy to denounce sin and berate sinners by the wholesale in the pulpit. It is a far different matter to go to a man privately, especially if he be an officer and a large contributor, and firmly and yet with the Christly spirit point out his wrong-doing. And yet the latter must be done. We pastors are mere time-servers if we do not have the courage of our convictions, and the courage at proper times and under proper circumstances, to give expression to those convictions.

Passing by other qualifications, let us look a moment at love

as essential for keeping in close and helpful touch with our people.

Love has been aptly called "the greatest thing in the world." It certainly is the greatest thing in the pastoral office. That 13th of First Corinthians has a most striking application to us pastors. A man may have the tongue of an angel; he may preach with the logic of a Paul, with the eloquence of a Chrysostom, with the marvelous power of a Luther, with the fire of a Whitfield, with the solemnity of an Edwards, with the grace of a Beecher, with the dramatic force of a Talmage, with the unction of a Spurgeon, with the finished elegance of a Brooks, and yet if he have not love, his preaching is as sounding brass. A preacher may have all knowledge and be noted for his profound and accurate scholarship; he may have all faith, a quenchless courage, a large hearted charity, and a martyr spirit, and yet without this all-inclusive love surging through his heart and pulsating through his whole being, he will largely fail as a Christian pastor. What an inspiration it might be to us pastors to read over, before a round of visits, that 13th of 1st Corinthians: "Love suffereth long"—even with miserable, cranky, crotchety members; "and is kind"—to all alike; "vaunteth not itself," but like the divine Master sinks self out of sight and glories in being among men as one that serveth; "is not puffed up," by the compliments of our devoted lady members; "doth not behave itself unseemly,"—but always as a true Christian gentleman; "seeketh not her own," but Christ's glory and the people's good through him; and so on all through.

What we need as pastors is, first, a more blessed realization of the love of Christ to us. "Who loved me, and gave himself for me." There it is! Do our souls thrill with a sense of that love as they ought? "That we may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge?" Can we rise higher than that? And should it not be our prayer unceasingly to rise to that lofty plane in the Christian life, and as Christian pastors? And what would result? Why that our hearts would go out in new love to Christ. Francis

Xavier, the old Catholic missionary saint, gives beautiful expression to this in his hymn, "My God, I love thee," &c. It is utterly impossible for the human heart to realize the love of Christ, without that heart's thrilling with love for him. The sun illumines and glorifies every earthly object it touches, and makes it in some measure a reflector of its own light, back again to the sun, and also to surrounding objects. And so the second result would be love for lost souls, a reflection of the love of Christ. Here then is the love which should characterize the Christian pastor,—an intense love for the Saviour, and a consequent intense love for souls. If we take care to keep bright the flame of love to Christ upon our heart's altars, love for souls will take care of itself.

Need I say, then, that we pastors must love our people? I spoke a while ago of sympathy. But true sympathy is not an external thing. It is not simply forcing a smile in rejoicing with those that rejoice, nor squeezing out a tear in weeping with those that weep. It comes from the depth of the being. It is born of love. This is why he who loves us most deeply can sympathize with us most deeply. Are we not disposed to look too much upon our work merely as our business? Though we feel the Master's call, yet after all do we not too often regard the ministry simply as our way of making bread and butter for ourselves and families? Can we not all rise to a higher plane of pastoral activity? What is needed for this is an all-absorbing love for souls.

It will help us in this direction to realize more and more the immeasurable value of the human soul, and its unspeakable possibilities. If we could be more intensely conscious of the fact that upon the brows of the people that we jostle on the street, and sit beside in the cars, and mingle with in business, is stamped the curse of sin, and that for each of these it cost the Christ the tears and blood of Gethsemane and Golgotha, would not our hearts go out to them more and more? As we go from house to house, ministering to the needy, speaking to the impenitent, giving consolation to desolated hearts, kneeling by the bedside of the sick, leaning over the dying to point them to the Lamb

of God, if we could only somehow get it into our hearts, into the very woof and warp of our being, that here is a soul infinitely precious to the Redeemer, over whose sin the angels weep, over whose return the arches of heaven will ring with glad hallelujahs, who may through the ceaseless ages of eternity sing with the white-robed throng, the praises of the Lamb, would not our hearts thrill with a truer love for them, and our ministrations to them be transformed? That would lift pastoral work off of the low plane of drudgery and task work. And in the case especially of our own people, if we could only realize more fully that they are a peculiar treasure committed to our care by the Saviour himself; that we are to train and develop these souls for heavenly service here, and for service in heaven hereafter, that they are perchance the rough material out of which may be hewn and fashioned engaging forms, as of angels of light, that tremendous latent possibilities lie in every soul, which under God we are to bring out, would we not deal with them in a more loving spirit? I am persuaded that this is precisely what many of us pastors need—just this spirit of deep love for our own people in particular, and for souls in general, to transfuse our being, and to transform our pastoral service. Truly says Dr. Cuyler, “After all the chief power of a Christian minister is heart power.” That is Christ’s real power over you and me. The pride of a congregation may be awakened by brilliant pulpit displays; but it is personal attention and affectionate sympathy with each individual that bind our congregation to us with hooks of steel. “If you do not care for the people to whom you minister,” writes Rev. Mr. Wynne, “you might as well stay away, and not disturb and weary them with your official interference. If you have no love for them, you have no real ministry to offer them; better not mock them with a counterfeit. Take it as an axiom that you cannot help where you do not love.” And a greater than Mr. Wynne, the apostle Paul, writes to the Thessalonians, “But we were gentle among you, even as a nurse cherisheth her children; so being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but also our own souls, because ye were

dear unto us," 1 Thess. 2 : 7, 8. May God give us such a pastoral spirit as that!

But what is the great object of the pastoral office? Premising that in general our object in everything is the glory of God, what specific objects may the pastor propose to himself as he moves among his people? The minister is an apostle—one sent of Christ. As the Father sent the Son, so Christ has sent us. As he came to provide salvation for us, so he sends us to proclaim salvation. But is that simply to make and preach sermons? We are separated unto the Gospel of Christ—but not simply for the pulpit. Do we objectively put before us the preaching of the Gospel in the pastoral office? So it seems to me the specific object of the pastor must be *to do the will and honor the Christ who has sent us, and to bring men unto a saving relation to him.* And what an object that is. To honor Christ our exalted Lord, to make him known among men, not only by word in the pulpit, but by word and deed, by look and tone, by spirit and bearing, every day of the seven, of every week of the year, that is enough to call forth the highest energies and fire the noblest ambition of any man. To my mind one of the great secrets of apostolic labor and sacrifice, was the over-powering sense of a personal relation to a real Christ. The apostles had seen the Lord; they never could forget that. To each of them there was Christ, Friend, Saviour, Lord, who had lived and taught, who had bled and died, who had risen in power and ascended to glory, who had chosen and ordained them, and to whom they belonged body and soul. And everywhere, in Jerusalem, in Ephesus, in Antioch, in Corinth, in Rome, on the plains of Asia Minor; in synagogue and temple, in market place and forum, in the streets and in the prison house, on Mars Hill or by the river side, before venerable councilors, provincial governors, Roman procurators, kings, queens, imperial guards, or the haughty emperor himself, they made known, they honored, they exalted Jesus of Nazareth, the Lord of glory. And they were mightily successful too. And since their time, is it not true, that the most eminently successful preachers have been

those who thus not only in pulpit, but in pastoral labor, have had this mastering sense of a real Christ, whose will they were doing and whom they tried to honor? Oh, if we can only make more and more vivid to our souls the blessed presence of our glorious Lord, being truly conscious "of that majestic simple Figure, great in its simplicity, in its innocence, in its purity, in its unworldliness, that walked once on this earth, and that walks forever through the lives of men," with us in our daily life, on our round of visits, as we enter this home, as we speak to this soul, our pastoral work will take on a new character and glory that shall make it a source of constant joy and power.

Then growing out of this is the specific object of bringing men to this Saviour. This has reference to the personal salvation and upbuilding in the divine life of every soul in our parish. Dare we propose a less object than this? Dare we be satisfied with attempting less than this? Dare we as real under-shepherds let our pastoral work degenerate into a mere busy-ness in making calls, and keeping our people in good humor and filling up our pastoral record? Can we, dare we, be satisfied with anything short of feeding "the Church of God which he hath purchased with his own blood," and with anything less than the most strenuous efforts to bring every unsaved soul within reach of our influence to accept Christ as a personal Saviour?

The time fails me to speak of methods in pastoral work. Suffice it to say that we ought to have some systematic method of pastoral oversight and visitation. We believe thoroughly in a regular old-fashioned pastoral visit, conducted, of course, without stiffness, formality and mannerism, yet always partaking of a religious character. A mere social call to discuss the weather and the baby, is scarcely a genuine pastoral visit. I well remember how my honored father whose ministry God has greatly blessed, would manage kindly and tenderly to engage all the members of the families he visited in religious conversation, and what untold good such visits did. And yet in scarcely anything is more wisdom and tact needed than in just such visits. But we must carry the Gospel from house to house, and we must exercise a spiritual supervision over our flock. Our people

ought to feel that dereliction in duty will be faithfully noted by the pastor. In my Eastern charge, if any were absent from the communion, they expected a prompt visit from me to inquire into the cause. And it did them good. The busy pastor will employ different methods in the oversight of his flock. Pastoral letters, personal letters and postal cards, tracts, leaflets, visits, may all be utilized.

We have thus looked at the pastor in touch with his people. We have just a moment or two in which to consider something that underlies all we have hitherto said, and yet which needs special emphasis—that is, the pastor in touch with God. The pastor in touch with his people means that same pastor first and primarily in touch with his Lord. What has been said applies largely to the external work of the pastor; this pertains to his inner spiritual life. The first is the pastor on his manward side; this is the pastor on his Godward side. That was the pastor pointing others to heaven; this is the pastor with his own gaze skyward, looking unto Jesus. This has reference to the personal piety of the pastor, and his life with God in Christ. That was the pastor on his feet among his people; this is the pastor on his knees before God. And the peripatetic work can never be successfully done without this preliminary work on the knees. It goes without saying that the pastor must be pre-eminently a man of prayer. He must walk with God in the privacy of his closet, if he is to walk with God among his people. He must believe intensely in the reality, necessity, and power of prayer. He should never go out among his people without going in first before his God. He cannot talk successfully with men unless God has first talked with him through the Holy Spirit. When Moses came down from the Mount, how his face shone. He knew it not, but the people knew it. And when the pastor sallies forth among his people fresh from the audience chamber of the King, his people will see it and feel it too. If before going out we lay our work before God item by item, our plans, our desires, the peculiar circumstance of each case, our pastoral work will have a power and a fruitfulness we never dreamed of before.

Many a ministry, despite other excellences, has been very barren of spiritual results. And may we not find the cause of it right here, the pastor has failed to keep in touch with God, and the fountain of his spiritual life fresh and pure? While busy here and there such pastors have failed to tarry at the throne of grace in quietness for God's message to their own souls. With all our handling of sacred things, we ministers are liable to a peculiar temptation, and that is to personal spiritual neglect. Often in our critical study of the word we fail to get the rich juices of divine truth for ourselves. We must keep in touch vitally with God, and then we shall come in living and uplifting touch with our people.

Is it not worth our while then to endeavor to become great pastors? Is it not of primal importance that with an exalted conception of our office, we cultivate every possible element contributing to this end? The preaching and pastoral offices are mutually reactive. The proper discharge of duty in the pulpit ought to send the preacher among his people, in the true spirit, during the week. A faithful devotion to pastoral work will make more pointed, efficient and fruitful the sermon on Sunday. No danger of the preacher's reaching the dead-line if with a due attention to study he combine due attention to pastoral duties. A true pastor enters the pulpit with a different spirit and a different message from that of the mere student preacher. That eminent preacher and pastor, Robert Murray McCheyne, of whom it was said that a house seemed a more heavenly place for a week or two after he had visited it, said once that on the Sabbath he sometimes visited a critically ill parishioner in order "to take a look over the verge" before preaching. No trouble about texts and illustrations for the active, devoted pastor.

Such pastoral work will forge bonds of Christian love and fellowship between us and our people that nothing else will. What faithful pastor here but has felt it! It has nearly broken our hearts to sever ties which years of faithful pastoral fellowship had formed. Dr. Cuyler tells of a Scotchman who cherished for forty-six years the memory of the sainted McCheyne, the pastor of his youth. And the dearest thing in his memory of

the great man was not his sermons, but the fact that a few days before his death McCheyne, in meeting him on the street, said to him, "Jimmy, I hope that all is well with your soul. How is your sick sister? I am coming to see her again shortly."

And what holy joy there is in such a touch with our people. They truly become our hope and joy and crown of rejoicing in the presence of our Lord. "We cannot manifest the love of Christ towards men in our lives, apart from suffering and sacrifice in their behalf. The luminous path of our Lord, while it issues in the throne of God, will lead us through wilderness, through Gethsemanes, and across Calvaries. But, if we follow on to do his bidding, continuing his saving, loving life in our words and deeds, the light of love will never go out to leave us in the darkness. And our characters will unfold in perennial bloom with the beauty of God's holiness."

ARTICLE IV.

THE BODY IN THE RESURRECTION.

BY REV. C. L. BARRINGER.

The ancient philosophers, guided by the dim light of nature, were led to hope and believe that there might be a future state of existence for man. Notwithstanding their deep learning and often their beautiful reasoning, yet they never taught, or held forth the idea that there was to be a resurrection of the dead. Now and then some one of these ancient teachers would advance some theory concerning it, but nothing definite, nothing tangible.

The doctrine of the resurrection of the body is preëminently the teaching of the divine word. No where else, do we find it taught. It is in vain that we search nature for a solution of the difficulty. There is nothing in nature that will suggest it, though I will admit that there is much in nature that will illustrate it, when it is once revealed. The fact that the doctrine of the resurrection dead, or of the body, is revealed and taught, is

not disputed, though the question, "With what body do they come forth?" has given rise to many and varied opinions. The only theory that seems to satisfy the intelligent mind, is that of a literal resurrection of the body, made incorruptible and fitted to the condition of the heavenly state.

I know there are many objections to this theory, among which is that the body returns to dust, and that it even enters into other living organisms. But how do we know this latter to be a fact? Who has successfully solved this theory? On the other hand, the strongest and most strenuous advocates of the germ theory teach, that the germ of the human body has the attribute of wholeness and isolation, so that it is impossible to be taken up and become a part of some other living organism. If this be true, why not just as well assume that every particle of the human body has the same law written upon it? Le Conte, an eminent physicist, has declared that "matter which has come up by evolution through the universal, vegetable and animal kingdoms, to be part of an essential human body, when that body dies, loses forever all availability for becoming part of another human body."

Thus we find that even science, without any intention on its part, gives its testimony in favor of a literal resurrection of the human body. Suppose that the particles of the human body are scattered to the four winds of heaven, is it a matter or task too hard for God to find and unite them again? Take a handful of steel, and brass, and lead filings, mix them together, and then pass a magnet through the mass, and it will pick out every particle of steel and leave the rest. Does not the Creator of the magnet possess even greater power, and is he not able to bring together and reunite the separated particles of the body?

By some Paul is thought to teach the germ theory. But we will be able to understand his teachings better if we place ourselves at his side and among the people he was striving to make strong in the doctrines of the Gospel. There were two great parties among the Corinthians, the Gnostics and the Stoics. The Gnostics held and taught that matter was the seat of all evil, and in order that the soul might be purified from evil, it

was necessary that it should be separated from the body. Therefore they denied the resurrection of the body. The Stoics, on the other hand, taught that the resurrection consisted in the triumph of the will over mind and body. This difference of opinion brought them into contention and they appealed to Paul. Paul in his reply seems to have anticipated their objection, for he says: "Some of you will say, How are the dead raised up? and with what body do they come?" The question relates not to the method, but to the fact. How can it be possible that the dead are raised? How sharp and deriding is his answer: "Thou fool, that which thou sowest is not quickened except it die." Why talk of impossibilities, there is nothing impossible with God. You sow seed, and why? That it may die and yield you an increase. If you can receive and act upon the fact that the decay of the seed is the condition of the harvest, why should the decay of the body and the scattering of its particles, cause your faith to weaken in the resurrection? The mystery of the decaying seed, and the ripening harvest, is no more mysterious than that of the resurrection. "That which thou sowest, thou sowest not that body that shall be, but bare grain." He then proceeds to answer the question, "With what body do they come forth?" In Paul's description of the raised body, we cannot fail but to see that there is an identity existing between the resurrected body and the body once buried. "It is sown," "it is raised." What? Is there one body buried and an entirely different body raised? In First Corinthians 15th chapter and 37th verse, when he says that the grain produced from the seed sown is not the very body which is sown, does he not intimate that the body to be raised is not numerically the same with the buried body, but something of the same kind brought forth from the grave by the power of God.

Moreover, although the very numerical body be not raised, yet the body is truly raised, because the body that is raised, being united to the soul, there will be an identity existing between that which was buried to that which was raised. The Scripture does not teach that the same numerical body will be raised; what it does teach is, that the dead shall be raised. In verses

42-44, Paul goes on to show what properties the raised body will possess. "It is sown in corruption; it is raised in incorruption," &c. It is somewhat singular that, in this chapter, Paul speaks only of the resurrection of the righteous. The resurrected body of the righteous is to be incorruptible, glorious and powerful, while in its tendencies and use it will be spiritual; for which cause the persons who obtain these bodies are said to bear the image of the heavenly. He also affirms two things in reference to the bodies of the saints; first, that their bodies shall be raised, and secondly, that when raised they will have none of the animal about them as formerly. Notwithstanding that there is to be this great difference, yet the body raised will, in a certain sense, be the same as the body buried.

The Christian fathers taught the same idea, for we find that when Rufin wrote to Anastasius, he used the following language: "Moreover, also, we acknowledge that the resurrection of our flesh will be complete and perfect; of this our very flesh in which we now live, no member of it being amputated, nor any part of it being cut away, and to which nothing of its whole nature will be wanting, excepting corruption." It is evident, that when the Fathers spake of the resurrection of the very flesh in which we now live, they did not mean the same kind of flesh, and far less the same flesh that was buried. They knew that the flesh of the raised bodies of the saints would be incorruptible, consequently it would be different from that which was buried. They saw in the animal kingdom various kinds of flesh, and this diversity led them to believe, that the incorruptible substance of the raised bodies of the saints would consist of real flesh and be analogous to the flesh of the now living body, because it will be formed into a body composed of members and organs of sensations and use, similar to the members and organs of the present body. If the raised bodies of the saints are to have such members of usefulness, and organs of sensation and feeling as the new condition requires, and if these members and organs are to be of similar form and use with the members and organs of the present body, it will in reality be the same body whether it be composed of the same component parts of flesh or not.

We are well aware that our present body is justly called the same body in all the different stages of our natural life, on account of the constant similarity of its members and of the whole body itself, notwithstanding that the matter composing our body is constantly changing, as well as the size and strength of its members and the appearance of the countenance, in the progress of the body from birth to manhood, and from manhood to old age, and yet we call it the same body. Can a body contribute to the happiness, joy and well-being of a spirit, otherwise than by conveying to it notices and impressions from external objects, and by being instrumental to it in all its operations? This being so, must not such a body have members and organs of sensation and feeling?

In Hebrews we read: "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem." The careful reader of the Bible will readily understand that the happiness of the saints after the resurrection is represented as in part arising from the nature of the place of their abode. The same is taught by Christ when he says: "In my Father's house are many mansions, * * I go to prepare a place for you." Also by Peter: "Nevertheless we, according to his promise, look for a new heaven and a new earth. Again by John: "And I saw a new heaven and a new earth." That these declarations as to the future joy and happiness of the saints are not to be interpreted metaphorically, is learned from the gospel doctrine of the resurrection, in which we are assured that we shall be united to a real body, consisting of organs of sensation and feeling, and of members fitted for action. If there is to be a material habitation for the raised bodies of the saints, then these bodies must have members and organs of sensation, whereby they can derive enjoyment and pleasure from the habitation fitted up for them. A body without members and senses would be useless, so members and senses without objects for enjoyment would be useless. If the raised bodies of the saints are to have members and organs of sense, they may be in their form and use similar to the members and organs of their present bodies, at least as

far as their new conditions will admit, consequently the body that is raised will be as much the same with the body that was buried, as that body was the same with itself in the different stages of its life in the flesh.

I have said that the resurrected body of the saints will resemble the body that was buried, so far as their new state will admit. This limit is necessary, for the Scripture mentions two particulars in which the bodies will differ. In 1 Cor. 6 : 13, we have this expression: "Meats for the belly, and the belly for meats; but God shall destroy both it and them." That is God will in the new body either destroy the stomach and its use, or else give the new body organs of a different construction, so that the body will not have to depend on meats for strength and vigor. Christ says: "But they who shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage * * for they are equal unto the angels." From this it follows that none of the appetites and passions which are now found in the flesh, will have any existence in the resurrected body. Reason also teaches us that the similarity or sameness of the body which is raised, with the body that was buried, by no means requires that the imperfections of the one should have a place in the other, that the identity may be complete. It is held that one half of those born into the world, die infancy. As we believe that infants will have a part in the resurrection of the just, the question arises, will an infant at death be an infant in the resurrection?

Bickersteth says, "that a babe in glory is a babe forever;" and he but reëchoes the longings of every parent's heart. Another has said "that heaven would be robbed of half its glory, if there were no infant prattle there." But do these sentiments, beautiful as they are, find a basis in reason? Think a moment. Do we desire that our living child should always be an infant? Does not the mother's love grow stronger in the hope that the time will come when that puny arm shall be her strong and safe support? Does not her heart swell with pride to think of the time when she can look up into a manly face and say, "This is my son?" Would it not be a sorrow worse than death if the

physician should say to that fond mother, "Your child will never develop into manhood ; it will always be helpless and dependent as now." Infancy is immaturity. It is beautiful in its simplicity, sweet in its innocence, but still immature. Parents rejoice in the thought that their child is to develop in mind and body. Is it, then, to be desired that those who die in infancy should be infants forever? The Scripture teaches that the raised bodies of the saints are to be complete, perfect, mature, wanting nothing. In the case of infants, and in cases of bodily deformity, will these have a place, being immature, imperfect, in a world where all is mature and perfect? The same is the case with those who die in old age, with the form and features wasted and scarred and wrinkled. Are these to come forth bearing the marks of pain and care and time? Would it be desirable? Does the word of God hold forth any such idea? Is age an element that enters into our identity? Does it affect the *Ego*? The fulness of youth, the lines of age and care are not what mark the identity of our bodies. What if that aged parent should come forth with every wrinkle smoothed, with every line of care and sorrow obliterated, with only the sweetness of age remaining ; would they be any the less the parents with whom we parted years ago? Conscience, reason, will not permit us to believe otherwise. The body will be given the members, organs and features suited to the new sphere in which it is to exist, but this will not change or destroy its identity. No doubt the raised body of the saints will be endowed with new powers of action, and new senses, and these, in turn, may require additional members and organs of sensation, but, notwithstanding these additions, the raised body will, on account of its general similarity with the body that was buried, be still considered the same. We see the same law at work in the present life. The formative power of character is so great that it is clearly seen in the face and form ; so that the person looks that which he is. So every spiritual grace that beautifies the body and soul while here in the flesh, will come to have its corresponding grace beautifying the resurrected body. The resurrection of the same body, in this sense is possible, and of easy conception ; the teaching of the

fathers on this subject is in accordance with the doctrine of the Scripture. The Scripture speaks plainly when, in describing the state of the righteous after the resurrection, it represents them as having their mortal bodies refashioned or made like to the glorified body of Christ, and that we shall enter a new world where, from surroundings suited to the nature of our new bodies, we shall live through all eternity.

ARTICLE V.

THE WRATH OF GOD.

BY REV. PROF. A. G. VOIGT, A. M.

Is there really any such thing as the wrath of God? There is no question but that the phrase is used and very frequently used in the Bible. But can the expression be taken in the ordinary signification of the words? Is it a mere figure of speech? If a figure or a reality—how are we to conceive that which is implied in the expression? The Bible also speaks of the wrath of man. Can wrath be ascribed to God in the same sense in which it is ascribed to man?

These questions are intended to open an inquiry into a biblical conception, which from its connection with sin, the law, the atonement and the whole plan of redemption, is of the very highest importance in dogmatics. Moreover, the biblical conception of the wrath of God is surrounded with difficulties, which the frequency of the occurrence of the idea in the Bible, by no means diminishes. To an unreflecting mind there may seem to be no difficulty in the idea of the wrath of God. The matter may be superficially judged by the character of human emotions. But it requires only a few moments' thought to perceive that God cannot become angry like a man. In what sense then is wrath ascribed to him?

It is evident that the manner of conceiving the wrath of God depends in large measure on the mode of conceiving the nature of God generally. The general idea of God may be of such a

nature that it excludes the thought of his wrath being anything *in him*, but requires that it be understood of the *relations which men sustain towards him*. Is God capable of wrath, or is he only capable of a relation to his creatures which, while not really anger in him, is felt as wrath by them? It is possible to conceive of the nature of God in such a manner that he is above all perturbation. Anything like an emotion cannot really exist in him. His immutability will not admit this. Or God may be conceived as capable of being moved by love and goodness. But these attributes being infinite, the existence of wrath in God would appear like a contradiction.

Theological thinking has been dominated at various times by abstract philosophical conceptions, and especially in the idea of God. This was not only the case with the scholastics of the middle ages. It was true also of the scholasticism of the seventeenth century. The warnings of Luther in this direction seemed to be in vain. "The Aristotelian or philosophical God is the God of the Jews, Turks and Papists. But he does not concern us, for that God whom the Holy Scriptures show to us, is our God, for he grants to us his appearance, light and right, and speaks with us." "Let us learn that we must comprehend God not according to our reason, but as he has revealed himself, and has condescended to speak with us and deal with us in a human fashion." In accordance with his Biblical realism, Luther conceived of the nature of God as full of life reality. His idea of the wrath of God was also decidedly realistic. The great Reformer did not shun anthropomorphic language.

But our great dogmaticians with all their efforts to build up a thoroughly Biblical system of theology, fell into abstractions which prevented a living conception of God. The hardened immutability which their form of thinking ascribed to God, takes away from him not only real wrath but all real life. It is one of the good features of the Lutheran theology of this century that this congealed, abstract idea of God and of lifeless immutability in him has given away to a living, realistic conception, which allows God to enter into the history of the world with its times and changes. It is one of the points in which

the thinking of men like Thomasius and Frank is truer to the ideas of Luther than the great systematizers of the seventeenth century.

It was a very acute observation recently made by von Oettingen in regard to the personal conception of God which takes him into the history of the world, when he said: "This is not a vicious 'anthropomorphism,' which draws God down into the finite and human. Quite the contrary. It is a product of genuine human speculation and reasoning, when we think God as the 'absolutely existent' beyond the stars, or change him into a logical 'process of conception,' or identify him with the endless, space filling power which penetrates all nature. In this sense even Haeckel acknowledges the existence of a deity, when he says: 'God is necessity'—an utterance, which in my judgment coincides with atheism." (cf. *Neue Kirchliche Zeitschrift*, V. Jahrg., p. 271.)

Too great a dread of anthropomorphic conceptions of God will not be helpful to understand the truth in regard to his nature. There is wisdom in the remark of Luther quoted above that the human language of Scripture will give a better idea of God than the abstractions of philosophy. It is highly important for Christian thinking to comprehend God as the personal God. Personal life as we know it includes emotions. When the Scriptures represent the personal life of God in the same manner, the emotions ascribed to him ought not to be explained away. Immutability is not immovability, but remaining the same unchanged in and through all the movements of life.

Where the abstract conception of an absolute immutability in God prevails, wrath in any true sense will be denied to God. In Gerhard's *Loci* (Vol. I., p. 349, ed. Preuss) there is a brief discussion of this question: "Can wrath be rightly attributed to God on account of righteousness?" The answer is negative. "The Scriptures ascribe wrath to God only anthropopathically, for it signifies 'the effect of God's vengeance, and not the disturbing mental affection.'" The latter words are quoted from Augustine, (*The City of God*, bk. 9, chap. 5.) Gerhard further says approvingly: "The scholastics prove that wrath does not

properly belong to God," and then gives some of their arguments, the chief of which is that God is immutable and ἀπαθής." According to this view the scriptural expression, "the wrath of God," is only a figure of speech. It may be a real thing, and, as the "*effect* of God's vengeance," is indeed a real thing; but it is not a real wrath. It is not something in God, but something in the relations existing between man and God.

Now it cannot be denied from the outset, without further inquiry, that it is possible that the assertions of the Bible about the wrath of God are anthropopathic. Undoubtedly the language of the Bible, and particularly of the Old Testament, is, for the most part, not dogmatical, but rhetorical and poetical in style; and hence is characterized by figures and tropes. But even in rhetorical and poetical language all is not figurative. How is it to be determined whether any particular expression is used in its proper sense or not? Evidently no external criterion can be found to decide what is figurative or what is literally true. The intrinsic character of the language alone can decide whether God is represented anthropomorphically or not in the Bible generally or in particular passages and phrases.

Is there anything in the character of the language used in connection with the idea of the wrath of God to determine whether that is a representation of God not to be taken strictly so, but rather as only a human way of speaking?

The examination of a particular passage may serve to answer this question, at least in part. In the 63d chapter of Isaiah is found the sublime description of the winepress-treader coming from Edom. Here the Lord executing judgment is represented as a hero trampling upon his enemies; and again the hero is described as one treading a winepress. Manifestly this is poetical and figurative speech. When, in this connection, we read: "I trod them in mine anger and trampled them in my fury" (Is. 63 : 3. Quotations are from the R. V.), we must understand this as a part of the figure and the expression is anthropomorphic. However, in such an expression the treading and trampling may be figurative and the fury and the anger not so; or the fury may be and the anger not. And now we wish to

argue that the latter is actually the case. Even in this highly poetical chapter, the anger of God is not a mere anthropopathism. "That "day of vengeance" was at the same time "the year of my redeemed" (v. 4). In celebrating this redemption other emotions are ascribed to God, namely, loving-kindness, goodness, mercy (v. 7); affliction, love, pity (v. 9). Are all these anthropopathic? If not, on what principle can we select those which are and those which are not? The affliction and pity may be regarded as manifestations of the mercy and love. These manifestations may be expressed in a human way. But is the underlying feeling or attribute, the mercy or the love, to be regarded in the same light? By no means. Indeed our faith is hardly satisfied by regarding love as an attribute of God. Love is the nature of God in a fuller sense than that of a mere attribute. It is an essential characteristic, what the Germans call a *Wesensbestimmtheit*. If now there is an underlying reality belonging to some of these emotions ascribed to God, it is reasonable to accept it for all. In reference to the question raised above as to an internal criterion to judge of the literalness or figurativeness of Bible language, it would seem to be a just rule to declare that the intrinsic character of the language of Scripture is such, that however much these emotions may be represented in forms of language taken from the relations of human life, there is an underlying reality which belongs to the nature and life of God and not only to the relations of men towards an absolutely immutable Infinite Being. As to the wrath of God in particular that may be anthropopathically represented in the Bible, but certainly *not more so than the whole relation of God to man* and all his dealings with man.

Only one passage has been examined; but it has led up to principles which the examination of other passages would but confirm. In regard to the general teaching of the Bible on the subject of the wrath of God, the saying of Jacobi quoted by Von Oettingen in the article already referred to, is true: "In creating man God *theomorphisized*; hence man, created in God's image, has a right to represent his God in a certain sense anthropomorphically.

But we may give up that abstract philosophical conception of God as an infinite immutability and the doctrine of anthropomorphisms which it necessitates, and yet continue to ask whether wrath in a true sense can be predicated of God. Would it not infringe on the moral perfection of God to attribute to him such an emotion as anger? The wrath of man worketh not the righteousness of God. Will wrath of any kind work righteousness? Especially when we consider that righteousness, both in God and man, is represented in the Bible as having its spring in the fountain head of love. Will perfect love admit of wrath?

The writer remembers the satisfaction he experienced when in his theologically formative period he thought he had found a very simple solution of the difficulties implied in the preceding questions. A German work written by a mystic writer came into his possession, entitled "God and His Revelations in Nature and History," by Julius Hamberger. Here he found the wrath and the love of God reduced to a unity. Wrath is nothing but love wrongly perceived. This seemed to be the master-key to open a very difficult subject. Since then the writer has learned to suspect all keys that promise to open doors of mystery too easily. But at that time it seemed like wonderful wisdom to read as follows (p. 56): "In the external world light is a joy and delight to the healthy eye, but to the diseased inflamed eye it is agony, not by the fault of the light, but in consequence of the wrong constitution of the organ which is to receive it, or rather which resists its reception." Jacob Boehme was quoted as the great illuminator of this mystery (p. 60): "Nevermore, thus this Christian thinker teaches, is God inflamed with wrath in himself, but this happens only in the spirit of the creature." Hamberger himself adds: "What the creature experiences as divine wrath is only based on its wrong relation to the everlasting love and perfection?" Since that time the writer has learned that these ideas are by no means confined to the mystics, but that they are very common among theologians.

It certainly has a plausible sound to say that the wrath of God is only a subjective experience of what is in reality love by

a wrongly constituted subject or that wrath is only a modification of love or goodness. But an explanation which reduces so important a scriptural idea, so important a factor in the plan of salvation to a mere relation and that, too, not so much a relation of God towards the creature as of the creature toward God, looks like a suspicious process of dilution.

From the presentation of "Luther's Theology" by Th. Harnack, it appears that this view has been understood by some to be Luther's teaching, although Harnack himself vigorously denies it. For instance in vol. II. p. 62 sq., we find a criticism of H. Schultz on this point. Harnack says: "H. Schultz erroneously supposes that Luther also teaches that the wrath of God is only a subjective perception of unreconciled man in his opposition to God, but is not grounded objectively in God himself, who has revealed to us in Christ his true will, *i. e.* his will of love * * Luther it is said only acknowledges the wrath of love which hates sin, but without anything further loves the sinner; but which on the other hand causes the destruction of him who persistently resists love." In discussing this point Harnack aptly says: "Luther should not be made an authority for recent ideas."

The doctrine of the wrath of God is one of fundamental importance in Luther's theology, and the great Reformer understood very well the importance of a realistic conception of such a basal fact. But however interesting and instructive the study of Luther's opinions on the subject may be, the vital question is, whether in the scriptural presentation the wrath of God is only a modification of his love. Nor need many passages be discussed to test the matter.

A very slight acquaintance with the New Testament is sufficient to know that the wrath of God is a cardinal feature of the Pauline theology. The argument in the epistle to the Romans hinges on the double revelation of God: "of his righteousness" (Rom. 1 : 17), and of his "wrath" (v. 18). This double revelation exhibits not only a twofold condition of men, but a twofold attitude of God towards men. The wrath is opposed to the righteousness as elsewhere it is opposed to mercy (cf. Rom.

9 : 22 ; Is. 54 : 8 and 60 : 10). To understand this opposition it is necessary to bear in mind the peculiar turn given to the idea of righteousness in the Bible and especially in the argument of Paul. Luther penetrated to the core of the matter, when he said: "Since he sent Christ, our Saviour, into the world, it is certainly not his intention that he wishes to be righteous in this manner that he will punish every one according to his desert; but thus does he wish to be and to be called and known righteous, that he makes those righteous and good who acknowledge their sin and has mercy on them." God's judgment in favor of the oppressed, especially of sinners, constitutes the righteousness of which Paul speaks. Cf. Cremer's *Lexicon*, *sub voce* δικαιοσύνη and ὀργή. This sin-forgiving righteousness of God is opposed by Paul to his sin-retaining and sin-punishing wrath. The former represents an energetic action of God in favor of men, whose spring is love. The latter also represents an energetic action of God against men, whose spring is the opposite of love. For the moral degradation of the ungodly unto which God "gave them up" would be strange evidence of divine love indeed.

Nor is this energetic action of divine judgment against "men who hold down the truth in unrighteousness" merely educative. Of course God's judgments are instructive. But the reaction of God's majesty against sin is not only chastening, but retributive. Otherwise "how shall God judge the world?" Where would the last "day of wrath" be? It is not chastening love, but retributive judgment which God exercised, when in the revelation of wrath "against all ungodliness and unrighteousness of men, who hold down the truth in unrighteousness," he made men in all ages "receive in themselves that recompense of their error which was due." Sodom and Gomorrha overturned, Pharaoh hardened, the "spirits in prison, which aforetime were disobedient, when the long-suffering of God waited in the days of Noah," all "vessels of wrath" which in spite of the long-suffering of God "became 'fitted for destruction,'" display an action and attitude of God which has not its spring in love, but in some other part of God's nature.

The first chapter of Romans is of itself conclusive against

the idea that wrath is only a modification of the love of God. It is also conclusive against the idea that in the New Testament the wrath of God has only an eschatological force, as if in time there were no longer a revelation of God's wrath, but in the end of the world there will be a day of wrath for those who rejected the love of God. Even Cremer in his *Biblical Theological Lexicon* says: "In the New Testament the wrath of God has an essentially eschatological signification" (p. 642). In regard to this view the recently deceased Dr. Frank says in his grave manner: "In view of such testimonies from Scripture as Rom. 1 : 18 seq., where Paul wishes the effect of the divine wrath to be recognized in the religious and moral deterioration described there, or Eph. 2 : 3 where he says of those who walked in the lusts of their flesh, that they *were* children of wrath, or John 3 : 36 in accordance with which the wrath of God *abideth* on him who obeyeth not the Son, in the same sense in which sin *remaineth* in those who do not allow it to be taken away by Christ (cf. John 9 : 41), too much honor would be done to this opinion if it were deemed worthy of a more extended refutation." (*System of Christian Truth*, Vol. I., p. 459).

In the earlier history of the Church Lactantius wrote a treatise on *The Anger of God*. It is not so much a theological, as a philosophical treatise, directed against the Epicureans and the Stoics, who maintained the idea of an indifferent or an impassive Deity. The Christian philosophy, which Lactantius teaches, is thoroughly biblical in its vivid conception of the personal character of God and of the reality of his wrath. Opposing the idea that God is "immovable" and not subject to emotions, he ascribes a positive emotion of wrath to God. "Since there are good and evil things in the affairs of men, it must be that God is moved to both sides, both to favor when he sees that just things are done and to anger when he perceives unjust things" (chap. 15). And this emotion is necessary in God. "To be angry," he says, "is the part of reason" (chap. 17). The reality of God's love is dependent upon the possibility of his wrath. "If God is not angry with the unrighteous, it is clear that he does not love the pious and righteous (chap. 5).

This profound conception is based upon the view that God can only love in righteousness just as he only can be righteous in love. To be true to the good God must positively react against the evil. This reaction is not merely permissive. God does not merely withdraw from the evil and leave it to its own unhappy consequences. But he asserts his will in positive opposition. His majesty is moved energetically against the evil in proper indignation.

If now wrath is really something within God and not simply in the relations of men to him, is it an attribute of God? It would hardly be right to call it an attribute. We can conceive of God without exercising wrath. The absence of evil would leave no occasion for it. But God cannot be without his attributes. Wrath then is not itself an attribute, but a manifestation of other attributes owing to certain conditions. In which of God's attributes has wrath its spring? Not love. In the Bible wrath is diametrically opposed to love, an opposition which Paul asserts with awful emphasis in Rom. 2 : 3-10. God's holiness and righteousness are the source of his wrath. In the sixth chapter of Revelations the coming of "the wrath of the Lamb" is described at the opening of the sixth seal. At the opening of the preceding seal "the souls of them that had been slain for the word of God" appeal for this judgment. What attributes in God do they appeal to? "How long, O Master, *holy and true.*" Again he, whose "name is called the word of God," is described in the 19th chapter as treading "the wine-press of the fierceness of the wrath of Almighty God." By what attributes is he denominated in executing this work? *Faithful and True*; and "in righteousness he doth judge and make war." Not in virtue of that righteousness by which God forgives sin, but in virtue of that righteousness by which the holiness of God uncompromisingly effects eternal justice, does God exercise wrath.

It is this solemn and fearful fact of the wrath of God which is the condition of the vicarious atonement of Christ. The disposition is very wide-spread at the present time to make the atonement also something subjective. The atonement it is

thought, is effected by bringing man around to a better mind, not by propitiating God. Of course if this is true, there can really be no wrath in God. But as long as we believe the objective reality of Christ's work of redemption, we must hold to the belief that God's attitude toward man has become different in consequence of the work of atonement. "Being now justified by his blood, we shall be saved from the wrath of God through him."

ARTICLE VI.

CHRISTIAN WORSHIP AND EDIFICATION.*

BY REV. PROF. FRANK P. MANHART, A. M.

A greatly increased interest in Christian worship, its forms and spirit, has been a marked feature of English-speaking Christianity for seven decades.†

Though there is difficulty in forming an accurate judgment as to the effect of this movement in its entirety, yet it may be affirmed that it is resulting in a better understanding of Christian worship and a higher type of Christianity.‡

God reigns in the earth and in his kingdom as never before. The ultimate outcome must be, increased power to the kingdom.

Nowhere is the movement more marked than among the Lutherans in America. It is a natural result of the return from the

*A lecture on the Baugher Foundation, delivered to the Faculty and Students of the Gettysburg Theological Seminary, May 29, 1894.

† It bears historic relations to the establishment of the Evangelical Church of Prussia with its royal liturgy, the work of Bunsen, the increasing influence of German theologians, the rise of Puseyism, the decline of primitive Methodism and Puritanism, the revival of historic studies, particularly of the era of the Reformation and of the early centuries of Christendom, the development of Lutheranism in America, the increased importance of cities as centres of wealth, intelligence and influence, and the comparatively settled and moral condition of churches in towns and cities.

‡ Perhaps it may even be said of those who, by extreme views and perverse practices, have been led to Rome, that their religious fervor is preferable to the barren rationalism and deism, the proud and deadly indifference and the low morality of a few generations ago.

rationalism of last century to the faith of the fathers of Lutheranism. In the first decades of this century in Germany, many theologians like Schleiermacher, though not fully orthodox, yet set the current toward a more evangelical faith. To Harms, who in 1817 was the prophet and herald of reviving Lutheranism, and a leader in the warfare against rationalism, special credit is due. Our Church in this country quickly reflected the character of the literature and life of the fatherland.

The General Synod, the Ministerium of Pennsylvania, and later the General Council, the United Synod and other Lutherans who yet worship largely in European tongues, have been the factors in these Lutheran, evangelical and liturgical tendencies and movements in the United States.

It may be affirmed without hesitation, that among American Lutherans this movement has been in the interest alike of purer Lutheranism, a more evangelical faith, a better church life and a truer type of personal piety.

Without a return to Lutheran doctrine, leading to a clearer Lutheran consciousness and purer forms of worship, Lutheran in type and therefore evangelical and of historic continuity, the Lutheran Church in the United States would have remained a stranded foundling, making pitiable efforts to have recognized rights of domicile, by wearing garments whose cut and color reflected the prevailing fashions of the Christian bodies happening to be dominant in a community.

The ripest result thus far attained by the liturgical labors of American Lutheran scholars, is the Common Service.

It has the prime liturgical merits of simplicity, dignity, historic continuity and evangelical purity. It has the additional merits of variety, adaptability and beauty. It is a worshipful and edifying service alike for the catechumen and the theologian.

It stands the supreme test of a Christian liturgy in that it adequately presents the gospel with its full and saving grace.

To know it by years of right use is to love it and to be enriched by it.

Though it embodies mature results of the Church's intellectual and spiritual progress in worship under the guidance of the

Holy Spirit, yet none may claim for it, absolute perfection. Excellent as it is, it will doubtless sooner or later give way to a better.

The great interest in Christian worship on the part of our people, pastors and scholars, along with the fact that the Lutheran Church seems likely to reach its fullest and truest development in America, will call for and produce a liturgy fully adapted to the peculiarities of a completely developed American Lutheran Church.

Of course, this coming improved liturgy will retain all of the essentials of the Lutheran type. It will be secured the more quickly and surely, by a right understanding and use of our present unapproachable service.

Lutheranism being first a matter of doctrine and extending rapidly to various countries, naturally soon expressed itself in worship through a great number of liturgies. The family likeness of all is so manifest as to indicate the oneness of the faith whence they have been drawn, and which they express.

Like systems of Lutheran theology, they have all been developed from the writings of Luther.*

God's word is ever the quarry where all true Lutheran scholars mine. Nor do they neglect the research and thought of others. However, the fact is, that so fully did Providence use the faith and genius of Luther, for the re-formation of his Church, that it is yet true, that the highest and purest types of Christian thought, belief and worship, are those substantially given to Christendom through him.

We do not forget that the gold is God's, though the mining and minting are Luther's.

The chief aim of Christian worship is glorifying God. It seeks to do this (first) by giving him reverent, adoring and grateful praise for his inherent perfections and his acts of grace; and (secondly) by the edification of his children, that they may glorify him the better in worship and life.

* Luther's Formula Missa of 1523 and German Mass of 1526 are the foundation works of Lutheran Liturgics. His commentary on the Psalms is especially full and rich in ideas and principles of worship.

A service that fails to bring the worshipers to God, in adoring and loving self-devotion, or that fails to be an effective vehicle of gracious truths from God to the worshipers, lacks the essential elements of true worship. It may be as "idle as a painted ship upon a painted sea," or the praying water wheel of the Orient. It may also be as mischievous as Satan himself appearing as an angel of light.

Our Lutheran service does not fail here. Devout worshipers can fittingly through it offer their spiritual sacrifices* and they can receive through it the assurances and gifts of divine grace.

Surely the meek, docile, trustful Christian cannot fail to be edified by such worship. It cannot, therefore but be fitting that such a lecture as this should treat specially of WORSHIP AND EDIFICATION.

The three most influential of ancient nations in the sphere of religion were the Hebrew, Greek and Roman. The Hebrew race maintained the great basal ideas that God is one and God is holy. The great Greek idea was that of the "freedom and the sacredness of the individual" in life and worship. The great Roman idea was organization, development and power by law and by institutions. The state was thus supreme in worship and life.

Providence, as is its wont, utilized these race and national ideas. As they reappear sublimated and spiritualized in the New Testament era, we have the theocratic kingdom in its developed and final form under Jesus, Jehovah-Jesus as Saviour and King, he is the God, the holy God of the Hebrews, as manifest in the flesh. With the Holy Spirit, who proceedeth from the Father and the Son, this God is known to be Triune, his holiness as seen in Jesus and demonstrated by the Spirit is infinitely perfect. The kingdom of the Triune God is one of holiness and love—of holy love—of loving holiness.

By the great personal acts of repentance and faith the relation of the individual is rightly settled toward God.

By the Church, through its means of grace, the Christian's stable and rounded growth and his sanctification, are provided.

*1 Pet. 2 : 5-9.

The Gospels and the Acts set forth the holiness, the redeeming and atoning work of love, by which the theocracy is so reconstituted that the one sacrifice, so long typified being offered the Lamb of God reigns by the divine right and might of holiness and love. His holiness is shown in his sinless person and perfect life, his love in self-giving even unto death. The Lamb therefore is King of Kings. The Cross is his throne. Truth is his personality. Love and holiness are his might.

The earlier epistles like Thessalonians, Romans and Galatians set forth the great doctrine for the individual, of justification by faith.

The later epistles, like Ephesians and Philippians set forth the doctrine of the Church—the one holy Catholic (Christian) Church.

Of course, each section of the New Testament mentioned, teaches clearly all that it is here said the others do, yet the emphasis of the teaching is as indicated, to the better unfolding and enriching for us of these precious and vital truths.

In the Reformation, the doctrines settling individual relations to Christ as Saviour came first into prominence. Romans and Galatians were the storehouse whence the church-renewing and pillar doctrine of justification by faith was drawn.

Later when there were reformed people and communities, and assemblies of believers constituting churches had to be dealt with, the organization and cultus of the Church became of the greatest importance and received their merited attention.

History is ever repeating itself. Where men are without assurance of salvation, matters of service and worship cannot be vital or even important. When they become consciously Christian, questions relating to growth in grace become all important.

This, of necessity, demands fixed and right ideas of public and common worship.

The Church is of God. All who are known as God's are in it. Its unity is found in the relations of each member to Christ, and in the relations of each to others of the body, Christ being the head.

Out of the materials, directions and examples left by Christ

himself, from various inspired utterances under both covenants; and from the customs of apostles and apostolic men the Church began the development of her cultus.

This still continues. It is one of the precious things in Christian worship, that so much that was developed in its primitive era yet remains and seems likely to remain until the worship of earth shades into that of heaven. Our service has been truly styled, "The venerable liturgy of the historic Christian Church."*

One aim of Christian worship is the development of the individual, the ideal is stated by Paul, "every man perfect in Christ," Col. 1 : 28, yet not in isolation, but as one of a communion of saints and along with that community, the perfecting of the

*What the Lutheran service has in common with the liturgies of the early Christian, the Roman and the Anglican Churches, may justify the quotation of the following from a recent lecture of the "Banker Poet :"

"Upon its literary and constructive side, I regard the venerable liturgy of the historic Christian Church as one of the few world poems, the poems universal. I care not which of its rituals you follow, the Oriental, the Alexandrian, the Latin or the Anglican. The latter, that of the Episcopal Prayer Book is a version familiar to you of what seems to me the most wonderful symphonic idealization of human faith—certainly the most inclusive, blending in harmonic succession all the cries and longings and laudations of the universal human heart invoking a paternal Creator.

It is lyrical from first to last with perfect and melodious forms of human speech. Its chants and anthems, its songs of praise and hope and sorrow have allied to themselves impressive music from the originative and immemorial past and the enthralling strains of its inheritors. Its prayers are not only for all sorts and conditions of men, but for every stress of life which mankind must feel in common—in the household or isolated or in tribal and national effort, and in calamity and repentance and thanksgiving. Its wisdom is forever old and perpetually new ; its calendar celebrates all seasons of the rolling year ; its narrative is of the simplest, the most rapturous and most enobling life the world has known. There is no malefactor so wretched, no just man so perfect, as not to find his hope, his consolation, his lesson in this poem of poems. I have called it lyrical ; it is dramatic in structure and effect ; it is an epic of the age of faith, but in fact, as a piece of inclusive literature, it has no counterpart and can have no successor. Time and again some organization for worship and instruction, building its foundations upon reason rather than on faith, has tried to form some ritual of which it felt the need. But such a poem of earth and heaven is not to be made deliberately."—(STEDMAN.)

saints, unto the building up of the body of Christ till all attain unto the unity of the faith, Eph. 4 : 12.

In this building of the individual and the Church, Christ is the corner-stone. Believers and the Church become a temple of God, though resting upon him. It is Christ who is at once the fountain, the strength, the power, the unity and the glory of all. His personality is the pervasive and dominant characteristic. His Spirit is the master-builder, he edifies by making theirs the things that are Christ's.

Under another figure the end of Christian worship is said to be the becoming a "full grown man unto the measure of the stature of the fulness of Christ, growing up unto him that is the head, even Christ, from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love, Eph. 4 : 13-16.

The union with Christ and reception of grace from him is also further set forth as holding fast the head, from whom all the body, being supplied and knit together through the joints and bands, increaseth with the increase of God, Col. 2 : 19.

In the edification of Christians within, and with the Church, the Holy Spirit uses the consciousness and power of fellowship. Social instincts are among the strongest of the human heart—God setteth the solitary in families, Ps. 68 : 6. The family, the state and the Church are all possible and powerful because of them.

The heart needs, desires and delights in fellowship in worship. Man's conscious fellowship in worship is not even limited to his own race. He is conscious of being but one order among the many creatures of God.* He shares, and will share still more,

*Delitzsch on Ps. 148 : In this Psalm the loftiest consciousness of faith is united with the grandest contemplation of the world. The church appears here as the choir-leader of the universe. It knows that its experiences have a central and universal significance for the whole life of creation : that the loving-kindness which has fallen to its lot is worthy to excite joy among all beings in heaven and on earth. And it calls not only

the benefits of redemption even with the inferior creation. His limitless fellowship in worship is precious and edifying. The Lord is his Father. The earth is the Lord's and the fulness thereof. "The Church is the choir-leader of the universe."

The worship of the local assembly is intended to have all "think as with one mind, glow as with one heart, and pray as with one lip."

The Church is one in all ages, Patriarchal, Judaic and Christian; and in all states, earthly, paradisaical and heavenly. Our worship is with prophet, apostle, martyr, saint, confessor, hymnist, mystic and all who in any age or clime had the mark of Jesus put upon them. In the unity of his mystic body, we worship with all his. With Mary we chant the Magnificat, with Simeon the Nunc Dimittis, with Zacharias the Benedictus, with David and many others the Psalms. We sing with Bernard, Luther, Gerhard, Winkart, Watts, and many others who with pure faith and ardent love have written worshipful hymns and spiritual songs for themselves and their brethren.

With the apostles and the millions who have followed them, we worship following the directions and using the words of Christ in the holy sacraments.

We read or sing the Psalms, which were the liturgy of Christ, as he and his disciples heard, read and sung them. We use, in worship, as ours, the words of Christ himself, and those Scriptures which describe his sufferings and even invoke curses upon his enemies.

upon everything in heaven and on earth that stands in fellowship of thought, of word and of freedom, with it to praise God, but also the sun, moon, stars, water, earth, fire and air, mountains, trees and beasts, yea even such natural phenomena as hail, snow and mist. How is this to be explained. * * The great truth is, the way through suffering to glory which the Church is traversing, has not only the glorifying of God in itself, but by means of this glorifying, the glorifying of God in all creatures, and by all creatures, too, as its final aim, and that these finally transformed (glorified) in the likeness of transformed (glorified) humanity, will become the bright mirror of the divine doxa and an embodied hymn of a thousand voices. The calls also in Isa. 44 : 23 ; 49 : 13 cf. ; 52 : 9, and the descriptions in Isa. 35 : 1 sq. ; 41 : 19 ; 55 : 12 sq., proceed from the view to which Paul gives clear expression in Rom. 8 : 18 sq.

We can do this without blasphemy and rightly only because of our union with him. In the Church we are of his body. Here we worship, live, suffer, die, conquer, rise, triumph and reign with him. All is with him, as all is upon and through and unto him.

With the angels of "the holy night" we sing the Gloria in Excelsis. In the Te Deum we worship with the Cherubim in saying holy, holy, holy is the Lord of hosts, Is. 6 : 2, 3, as we also unite with "the voice of God's creation proclaiming in every age" his holiness, as it speaks the holy, holy, holy through the four living creatures of the Apocalypse, Rev. 4 : 8.

Doubtless besides the angels and archangels, cherubim and seraphim, thrones, principalities, dominions and powers mentioned in Scripture, there are many other orders of bright and glorious spiritual beings. All are Christ's. All were created through him and unto him, Col. 1 : 16.

All these in heaven or elsewhere in the universe joyously confess that Jesus is Lord, to the glory of God the Father, Phil. 2 : 10, 11. We in the Church are one in worship with them all.

Thee, holy Prophet, Priest, and King !
Thee, Saviour of mankind they sing :
Thus earth below, and heaven above,
Resound thy glory and thy love.

As the never-ceasing songs of praise from the myriads of pure beings in the universe come before the throne of the Lamb, like the sounds of many waters, the worship of his redeemed forms an integral and essential, though it may be, a humble part in the mighty harmony.

What elevation of spirit, what depths of joy, what foregleams of bliss, what broadening of mental and spiritual horizons, and what building Godward, come to the Christian and the Church when in their worship they are conscious of oneness with God's creation, with the redeemed of all ages, with the myriad "morning stars," as they sing together, and with the sons of God, Job. 38 : 7, as they shout for joy to God manifesting his glory as Creator, Job. 38 : 7, or Saviour, Luke 15 : 7-10.

The basis of Christian hymnody is the Psalms of the Old Testament and the inspired songs of the New.

Poetry and music are the handmaids of faith. Seer and saint demand them for their worship.

The devout worshiper easily follows the advice of James: Is any cheerful let him sing praise, Jas. 5 : 13. It has been a leading means of edification in the school of the prophets, temple, synagogue and Christian Church.

When Christians worship together and "are filled with the spirit" they establish themselves and each other by "speaking one to another in Psalms and hymns and spiritual songs," Eph. 5 : 19.

The one great burden of Christian hymnody is that which Pliny noticed, "singing to Christ as God." Caius who flourished from 180, writes: "All the Psalms and odes written by faithful brethren in the beginning, hymn Christ, the word of God, as God." (Fragment in Eusebius.) In all true hymns God is praised for his essential excellencies, or for his acts of goodness love and grace. In common speech psalm, hymn and spiritual song are one. Though it would be well if Psalm were applied only to the Bible compositions and their metrical renderings, hymns to lyrics of direct praise and worship, and spiritual songs to the more general classes of religious lyrics.

We in our day have a rich hymnody. Translators like Neale have made many Latin and Greek hymns available. Others like Miss Winkworth have translated from the immensely large and rich treasures of German hymnody. From Watts, its real father, to our day, English hymnody has enlarged and improved. The best of the early Greek hymns commemorated the facts of Christ's life, and were richly Eucharistic. Their rendering was mainly antiphonal. The Latin hymns of the early Church are said by Gilman to "combine vigor with simplicity and tersely render the great facts and doctrines of Christianity."* Schaff-Herzog.

*A good kind of a hymn surely for any age of the Church. Augustine's experience in Milan is a deeply interesting testimony to the power of such pure hymns. "How did I weep, in thy hymns and canticles, sharply

The medieval hymns were "less joyful and jubilant in tone than the Ambrosian. They were set to the key of mystic fervor." They were written, mostly by the great theologians.

German hymns are largely hymns of trust, praise and worship. They set forth the great objective facts of God's word, and his providential, redemptive and gracious acts. The best hymns of the pietists mingle, to a safe and edifying degree, a subjective fervor with objective truth. The hymn-book has been even more to Germany than the prayer-book to England.

The vast range of good and edifying hymnody now at hand in the English language, makes the use of such miserable subjective pharasaical drivel as is sometimes sung in Sunday-schools and elsewhere pitiable in the extreme.

One example will suffice,—the so-called "Gospel Hymn:" "Only an Armor Bearer," which is neither gospel nor hymn. Why any Christian should imagine that God is worshiped or his own soul edified by bragging about his personal courage and honors and referring contemptuously to faltering brethren is an insolvable puzzle. A bit or two. *Only an armor bearer*, how humble! *proudly I stand*, rather a sudden transformation; chorus, *See! see, the faltering ones! backward they fall, surely the Captain may depend on me.* (A pure bit of pharisaism. Repeated, too though once was quite ample). *Mine shall be the honors in the Grand Review.*

It is to be hoped that the millions of children and others who have sung this, get a different idea as to the highest honors in heaven, when they sing,

O that with yonder sacred throng, We at *his* feet may fall.

We'll join the everlasting song, And crown *him* Lord of all.

This "bright particular star" of a "hymn" in honesty should be

affected by the voices of the Church that sweetly resoundeth. Those tones flowed into mine ears, and the truth distilled into my heart, whence the affections of my devotion overflowed, and tears rain down, and it was well with me with them." He adds one interesting fact: "Not long had the Church of Milan begun to practice this kind of consolation and exhortation, the brethren giving great care to the tuneful harmony of voices and hearts." *Confessions*, pp. 165, 166.

renamed, *The Song of the Pharisee*. Its scripture motto should be: God, I thank thee, that I am not as other men, etc.

The edifying power of Christian hymns is very great. Coleridge's well known assertion that "Luther did as much for the Reformation by his hymns as by his translation of the Bible," is too strong, yet they were a very potent factor. Such must Christian hymns remain save where the Lutheran view that the hymns are a part of the common worship, a spiritual offering to God by the congregation as the worshiping priesthood, is not carried out. They are almost void of value, where their position in the service is degraded to that of a performance by a select few, while all others are simply an audience. The church at song is often the church at prayer. This is especially true in Psalmody, which has so prominent a part in Lutheran worship.* "None of the books of the Old Testament has so passed into the mouth and heart of the Christian Church as the Psalter. For here we find the whole scale of the states and frames of

*It is to be feared that the Psalms are by no means so prized as in earlier ages of the Church. Time was when the Psalms were not only rehearsed in all the churches from day to day, but they were so universally sung that the common people knew them, even if they did not know the letters in which they were written. Time was when bishops would ordain no man to the ministry unless he knew "David" from end to end, and could repeat each psalm correctly; even Councils of the Church have decreed that none should hold ecclesiastical office unless they know the whole psalter by heart. Other practices of those ages had better be forgotten, but to *this* memory accords an honorable record. Then, as Jerome tells us, the laborer, while he held the plow, sang hallelujah; the tired reaper refreshed himself with the psalms, and the vinedresser while trimming the vine with his curved hook, sang something of David. He tells that in his part of the world, psalms were the Christians' ballads; could they have had better? They were the love songs of the people of God; could any others be so pure and heavenly? These sacred hymns express all modes of holy feeling; they are fit both for childhood and old age; they furnish maxims for the entrance of life, and serve as watchwords at the gate of death. The battle of life, the repose of the Sabbath the ward at the hospital, the guest-chamber of the mansion, the Church, the oratory, yea even heaven itself may be entered with psalms.—Spurgeon, *Treasury of David*, vol. 6, pp. vii. and viii.

prayer, from the darkest abysses of temptation, when the soul cries to the Lord from the depths, to the bliss of Paradisaic joy. And as we so often cannot find the right word, the words are here given us that express what we would say; we feel borne and raised by them as on wings." Martensen's *Ethics*, Vol. 2, 180.

The Lord's Supper is *the* one special sacrament of Christ. Baptism was instituted by him, but is into the name of the Trinity. In the holy communion the whole of the sacrament is Christ. Because of its nature and purpose, it is frequently observed. Without it a church service may be right and edifying, but is not complete. Its proper observance is essential to complete Christian edification.

Its symbolism is simple but mighty. It shows forth the Lord's death till he come. It implies the incarnation, crucifixion, resurrection, ascension, mediation, second advent, and atonement. Through his own blood he entered once for all into the holy place—heaven itself—having obtained eternal redemption, to appear before the face of God for us, Heb. 9 : 12–24. Here the evangelical pastor appears as the servant of God, dispensing, uncolored by his own personality, God's gifts to God's people.

It is the food of the soul, the food of immortality. The God-man provides and is himself the feast. It is the Word of God in sacramental form.

The erudite scholar and the simple are alike dumb at its mystery as they may alike receive and develop by its power. They obey, see, take, eat, drink, believe and grow. They do not apprehend. But "between the unconscious life and the sacraments there is a deep connection." The links are as imponderable as ether, but the chain is long and strong enough to bind the believer about the heart of God. The quick word of God joined to elements of nature makes a sacrament; wherein man may so receive Christ, that with body, soul and spirit, he groweth into a holy temple for the habitation of God in the Spirit. Unconsciously, edification goes on and the living stones grow into a living temple of the living God. The image of

Christ develops in clearness, presaging the day when we shall be like him and see him as he is.

The Old Testament saint in his worship commemorated the great divine facts of creation and providence. In our higher worship, in festival, creed, collect, canticle, hymn and sacraments, we extol our God for his mighty acts in Christ. In the person of Christ, God and man are so united that what is true of either nature is true of the person.

In Jesus God became our brother in flesh, our companion in sorrow, joy, temptation, pain and death; our forerunner in resurrection, ascension and glory.

The Church's festivals and worship rightly celebrate God's mighty redemptive and gracious acts in the incarnation, miracles, death, resurrection and ascension, in the giving of the Holy Spirit, the inspired word and the sacraments. These are used by the spirit in regeneration and sanctification.

To apprehend these as objective facts and to know them by the trust of the heart, is life eternal, since to know them is to know God in Jesus Christ whom he sent.*

To muse on them is to have the fire burn—an altar of worship within the soul, glowing with fire sent from heaven.

To worship God for these mighty acts, is to be built up into their power, and in the unfolding of his kingdom to do the greater works than Christ himself, which he promised.

In the glorias, creeds, litany, te deum, collects, many hymns and doxologies, God is worshiped as Trinity.

The doctrine of the Trinity is far more to the heart than to

* *Tennyson* the greatest poet of this era of Darwin and Hegel,

Flower in the crannied wall,
I pluck you out of the crannies;
Hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is.—*New Pantheism.*

To know what "God and man is," one must know Christ, who is related to the flower in his body made of the same earth, yet in his person is also both God and man. Nature, man and God have their unity and explanation in him, and in him alone. He is the truth.

the intellect of the Christian. Charles Kingsley declared that if it was not in the Bible it ought to be, since it so perfectly satisfied the heart.

The best explanation of it in the Bible is in the words, God is love. Love is self-giving. In the blissful communion and motions of self-giving the triune Godhead has existed from eternity. God is love, he is ever giving himself to man that man may give himself to him, and thus the communion with his "elect from eternity," may begin in time and extend throughout eternity.

Christian worship is distinctly related to each subsistence of the Trinity. Baptism is into the name of Father, Son, and Holy Spirit. Christians and the Church rest upon Christ Jesus as the corner-stone, and grow into a holy temple in the Lord, for a habitation of God in the Spirit as Paul teaches in Eph. 2 : 20-22. And again in Eph. 3 : 14-19 it is the Father, after whom every family of heaven and earth is named, who grants strengthening with power through his Spirit in the inward man, that Christ may dwell in the heart by faith. Trinitarian teaching so abounds in the New Testament that the entire worship and spiritual life of the Christian and the Church are directly related to the Trinity.

The heart and intellect are far richer under it, than with the monotheism of Jew and Mohammedan. Under varied activities and relations of the subsistences of the Trinity, the soul apprehends God, as Father, Redeemer, Saviour, Mediator, Regenerator, Sanctifier, Life-giver, Lover, Friend and Companion, Paraclete, etc., as would otherwise be impossible.

What is otherwise ever in danger of becoming but the dread, awe and shadowiness of infinity, becomes the light, life and love of One, in whom every attribute of Deity is clear and exalted and withal is father, companion, friend, Saviour and Paraclete. Nurtured and nourished by truth bringing us into such relations to the deity, the heart is satisfied, the intellect expands, character becomes fixed and elevated, man more than recovers this lost image of his Maker, 2 Cor. 3 : 18.

None can overestimate the edifying power of prayer. It is

“the conversation of the heart with God” (Melanchthon). It is in the name of Christ. Now one and now another person of the Trinity is most distinctly in the consciousness. It is a sacrifice. We offer our wills, adoration and thanksgiving, and our selves to God.

We joy in what we have, we strive for more. We invoke the aid of the Spirit, whose groanings complete our imperfect expressions.* Rom. 8 : 26.

The breathings and motions of the soul are Godward. The desired communion becomes reality. God’s plans for the universe arrange for answers to prayer; such is its place, potency and worth in the economy of nature, man and God.

Looking only at the human side, we may say, that is because of the power here gained by the Christian and the Church, that “more things are wrought by prayer than this world dreams of.” They cannot but be edified, who with the greater glory of God as a dominant desire, so pray for all men, that they “bind the whole round earth about the feet of God.”†

Repetition is an effectual agency in mind and character building, and therefore in Christian worship—when ye pray, say: Our Father—. Familiarity with our forms of worship, when used in a devotional spirit, may add vastly to their power. The novel in worship often but awakens thought, or puts the worshiper in a critical attitude. The familiar furnishes the fitting channel for strong emotions. The crowds that thronged the

*Tis Thou, O Spirit, teachest
The soul to pray aright;
Thy songs have sweetest music,
Thy prayers have wondrous might,
They pierce the highest heaven;
Unheard they cannot fall,
Till he his help hath given,
Who surely helpeth all.

—*Paul Gerhardt by Miss Winkworth.*

†Such prayer I say corresponds with our Christian fellowship. We are not, we cannot be, alone. There is a larger life in which we are all bound to an irrevocable past and an immeasurable future: a life which we inherit: a life which we bequeath, weakened or purified by our own little labors.—Westcott, *Incarnation of Common Life*, 5.

streets of our northern cities when Lee surrendered, like the General Synod at the adoption of the Common Service, found expression for thankful joy in the familiar—Praise God from whom all blessing flow.

John Quincy Adams at 80 still prayed: "Now I lay me—Whitefield preached his best only when he had preached the same sermon at least forty times. Then his great torrents of emotion moved most effectively because in familiar channels.

Where our service has been used long enough, the educative, devotional and self-ingratiating power are very great.

To share it after long deprivation, is to feel a joy like that of a ransomed Jewish captive in a temple service at Jerusalem.

We in America, because of our "divers manners" of worship, have been largely deprived of the educative, devotional and love-begetting power of common service.

Our worship tends to make thorough Christians by fully teaching the Bible doctrine of repentance. Many religious lives in our day are shallow and selfish, because the doctrine of repentance is so imperfectly taught. Our service teaches utter depravity and insists upon a thorough change and reversal of heart and mind from their natural condition, in all spiritual states and motions. This promotes a genuine and full Christian life, where the graces of Christ find their proper soil for right growth.

To absorb the teachings of the Confessions, Kyrie, Greater Gloria, General Prayer, Collects, Litany and penitential psalms, is to be thoroughly repentant toward God, and believing in the Lord Jesus Christ.

Our worship aids many to a quiet, natural development of the Christian consciousness. To realize what a priceless boon it would have been to that saintly Puritan, Austin Phelps, we have only to read a few lines from his life. "I made a profession under Albert Barnes at the age of 18. What shall I say of that momentous period? To this day it is a mystery to me. * * I went through a period of despair. My old notion of conversion * * caused me untold misery. It clung to me like Hugo's devil-fish. The make of my mind required a calm, slow, thoughtful conversion, like Baxter's. * * I mourned

in bitterness of spirit. I read all the theology in my father's library. My own theology for a lifetime was formed in these throes of agony. For nearly a year the struggle continued * * I sought release from my sacramental vows. Through Dr. Taylor of New Haven, I got a glimpse of a theory of conversion which at length rid me of my servitude to the ideals of Brainerd, Edwards and Pilgrim's Progress. But full deliverance came in the only way in which it was possible to a constitution like mine—through the slow process of mental and moral *growth*. * * The whole class of biographies that represent conversion as a creation, and the Christian life as an emotive ecstasy, have been very hurtful to me." Biography of Austin Phelps, pp. 34, 35.

The use of symbols in our church buildings and their furnishings is increasing. Christian symbols are useful and powerful when kept within defined and simple limits, *e. g.* the cross is better than the crucifix. The latter attempts realism and fails. The former is simply suggestive. If it awaken the mind, the ardor and love of the heart must follow. No costly and ornate accessories of the Holy Communion can add to the mighty symbolism—the simple eating and drinking that show forth the Lord's death.

Our Service makes patriots, law-reverencing people and philanthropists.* It has fervent prayers for all in authority, for peace

*We democrats marvel at the loyalty of the English people to a system of government which is unequal, unnatural, and in some respects tyrannical. But it is no mystery when we give due weight to one thing. Every Englishman from his infancy upwards has heard prayers offered for the queen, the royal family and the parliament of the realm. The government is associated with all that he reveres as the representative of God. * * This it is which has kept alive the English government, though rocking on the billows of threatened revolution for a thousand years. And it is the work of the English Church. It is not easy for men to lay violent hands on that for which they have been praying all their life long. —*Phelps, My Study*, p. 276.

In the history of Lutheran countries, loyalty to sovereigns and governments has been stronger even than in England, because of the deeper religiosity of the Teuton and Scandinavian.

and quiet and for men in all conditions, especially the weak and tried.

Our Service lifts up to great thoughts of the kingdom of God. The world-empires of antiquity, the would-be world-kings, were only precursors of that kingdom and king, whose dominion endureth forever. All warfare, all risings and fallings of nations, all human thought and life, are viewed in relation to that kingdom. Amid all changes, the Church continues her prayer: Thy kingdom come. In the face of all mighty powers, be they men, systems or institutions, she still says: it is the Lamb who is Lord of Lords and King of Kings—all men, all ages—all powers obey his high behests.

Thus, though the worldly life of all has its calendar, the kingdom has its own. The years she gives to Christ. Her holidays are holy-days given to the commemoration of the divine acts of mighty redeeming and loving grace of our God in his Christ.

It should be freely admitted that we are confronted with some dangers. With our growing Lutheran consciousness many a one says, like De Quincey: "I thank God that I am the child of a magnificent church."

We believe too that God has a sublime mission for the Evangelical Lutheran Church in America. We believe that she has something valuable and distinctive in doctrine and life, that manifest themselves in her homes, schools, churches, cultus, polity and doctrinal and ethical systems. These are the treasures given her by Providence for the enrichment of his children.

But a noble consciousness of gifts and mission may degenerate into ignoble pride. Devout and edifying worship may give way to barren formalism. Emphasis may be laid upon usages and outward marks of unity that should be given only to doctrine.

The "Church" to some may become a cant or pharisaical expression; what is regarded as "churchly" being accepted without inquiry as to whether in form and spirit it is also Christly.

Such evils will never appear if we teach with Hegel: that "Cultus is the highest act of the human spirit," and that there can be "no edification without devoutness."

I venture in concluding a somewhat expanded summary :

1. Baptism makes and marks the universal and only priesthood of the Christian Church, save the unique and high-priesthood of Christ. All share it. It knows no orders, though it may have offices. Baptism is divinely given to Christians and the Church as the basis of all Christian worship as of all Christian nurture, edification and church polity.* Rom. 6 : 3 ; 1 Cor. 12 : 12, 13.

2. God offers to his worshiping children special gifts. They are his word and sacraments. The sacraments are the visible word. In and with the word is the Holy Spirit. The word and sacraments are means of grace. Through them God calls, enlightens, justifies and sanctifies his children. A wisely proportionate use of both is necessary to the building of stable and complete Christian character.

3. The universal priesthood in its assemblies—that is in local churches—offers in worship, spiritual sacrifices to the triune God, 1 Peter 2 : 5. The dedication of self and possessions to

*By baptism man is not merely externally incorporated into the Church, but becomes a member of the body of Christ, is incorporated into the *permanent* communion of Christ, as well as into his means and effects of grace, whereby he receives the conditions for a progressive development of personality. In baptism God sets up his covenant of grace with man, raises the rainbow of grace above his life, while the man is baptized into and in the name of the Father and of the Son and of the Holy Spirit, that is, into the communion of the three—one God. We are baptized into the righteousness of Christ, to the forgiveness of sins, and to adoption, that we may die with the crucified Christ and may walk in a new life in the power of the Risen One, Rom. 6 : 3 ff. And as baptism is God's covenant of grace, so it is likewise a laver of regeneration and renewal in the Holy Spirit. For in baptism the Lord puts himself to a permanent relation of communion to the Adamic individual (the child of Adam) by means of the Holy Spirit, and there proceeds from him a renewing influence on the *natural ground* of this individual life, which is the presupposition for the self-conscious, personal life, that thus the man may be prepared to be a temple of the Spirit of God. The grace of baptism, which is one with the communion of the Lord, includes in it potentially, or as fruitful, life-potent possibility, the whole fulness of the blessings of this communion.—*Martensen's Ethics*, Vol. 2, pp. 145, 146.

God's service, the offering of praise, thanksgiving and adoration, are a true spiritual worship, Rom. 12 : 1. The motives are a sense of fitness, duty,* gratitude and love.

Our sacrifices as priests are personal and eucharistic but in no sense propitiatory. They have acceptance only through him who, once for all, gave himself up for us, an offering and a sacrifice to God, becoming the propitiation for our sins, Eph. 5 : 2 ; 1 John 2 : 2, 3.

It is a gross abuse to give over the worship of the Church to "priests" as is so largely done by Greek and Roman Catholics. It is equally so, to assume that in the worship of the Church the congregation is simply an "audience" which may see and hear, approve and condemn according to the "likes" of individuals, as is so largely done by Protestants.

4. The Holy Spirit in the word and sacraments is especially the Spirit of Christ. Rev. 19 : 10 ; John 16 : 13. He reveals the nature of Christ's works, person and relations to believers, thus continuing the personal work of Christ. He makes all to be spirit and life. To be regenerated by him is to have, in heart and intellect, the most potent quickening possible. He is the author of form and beauty. To worship under his guidance is naturally to desire forms that exhibit first, truth, then fitness, dignity and beauty. Any other worship is "presumptively defective."†

5. Christian worship is a holy communion. Christians fellowship with Christians "nigh and afar off" in distance and time. God communes with the Church and the Church with God. Christ communes with his bride and his bride with him. Visi-

*A consciousness of the relations of created to Creator, finite to infinite and sinful to holy. Is. 57 : 15.

†A taste for this superior exercise of intellect is created by the normal action of Christianity upon a regenerated mind. It is purely a craving of intellect. Souls can be saved upon a lower plane of intellectual culture. But God's method of working is to lift the race, in the process of redemption, up to the highest plane of being of which the subjects of it are capable under the conditions of probation.—*Phelp's Pulpit Style*, p. 178. *

ble choirs chant in unison with "choirs invisible" and innumerable.

The Spirit shares and promotes the communion. Worship becomes perfect through his strong intercessions. Christians have fellowship with God, their Creator, Redeemer, and Sanctifier. Father, Son and Holy Spirit commune with men who are become the sons of God.

6. In the Christian service grace is offered and communicated to the faithful and devout worshiper. He is edified. His sanctification progresses. God in very deed increasingly dwells with him. His life is increasingly hid with Christ in God. As he lives increasingly in God, his personality becomes most distinct. As God becomes immanent with him, he the more clearly perceives him to be infinitely unique and preëminent. Christians and the Church are edified, growing ceaselessly into a holy temple in the Lord, Eph. 2 : 22.

7. Christian worship is a preparation for, and a foretaste of, the perfect worship of heaven. Its ideal is given us by our Lord; As it is in heaven.

Heaven is our commonwealth even now (Phil. 2 : 20) though our citizenship in the city of God is not yet complete. Now we worship that we may receive grace to deny and crucify the flesh, put off the old Adam, keep on our pilgrim way in despite toils, sorrows, trials and crosses. There the tabernacle of God will be with us, our voices blend with the multitudes whose alleluias are as the sound of many waters, that the crown may be placed on our heads by the pierced hand, and that to the praise of his grace we may worship forever as royal priests.

The City of God, the one Eternal City, as Augustine pointed out when Rome was devastated, is the Christian's present heritage, as in its latest and glorified form as the New Jerusalem, it will be his ultimate and blissful home.

ARTICLE VII.

THE COMPENSATIONS OF THE GOSPEL MINISTRY.

BY REV. WILLIAM HULL.

In all generations and in all countries certain men have been set apart as the teachers of religion, and they have spent their lives in the performance of the duties of their vocation. If we were to take a trip around the globe at the present time, wherever we found a nation or a tribe, we would find that they have priests and ministers of religion. This fact shows that the race has religious and spiritual wants—that man believes in the supernatural—in higher beings than those by which he is surrounded in this world, and that he believes in a future beyond this life and in immortality. His religion may be a mixture of error, superstition and darkness; yet he has some kind of a creed and some kind of a religion. Under the Hebrew dispensation, which Jehovah himself appointed, the whole tribe of Levi was separated from secular pursuits and devoted to the services of religion. Of these Aaron and his male descendants formed the priesthood, and these were the ministers of religion. They maintained a daily service at the tabernacle, and later at the temple; they furnished the music in connection with the religious services; they taught the children and youth; they looked after all the spiritual and religious interests of the nation.

The Levites slew the animals for sacrifice and undertook the care of the buildings in which divine service was held, together with many semi-secular duties in connection with the maintenance of religion.

God provided that their support should come from the other tribes. They were to fare as well as their brethren. They as workers in this department, were to have as much as those who toiled in the other avocations of life. The history of the nation shows that when these plans of God were most faithfully pursued, that the greatest temporal prosperity was enjoyed.

When Jesus Christ, the greatest of all religious teachers, came he instituted a new mode. The office of religious teacher was not to be confined to a single tribe, and it was no longer to be hereditary. It was opened to all the tribes, and also to the Gentiles who were to come to the brightness of the rising sun of righteousness. "And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." (Eph. 4 : 11, 12).

Our Lord at first chose twelve, whom he called apostles, to be instructed by himself in the doctrines of his kingdom and who were to go forth after his death, resurrection and ascension to teach the nations. During his earthly life he sent out seventy disciples, two and two; who were to go through the villages, towns and cities of the Holy Land, preaching his Gospel. After his departure from earth, the Church selected suitable persons who volunteered for the work and ordained them as religious teachers. The Holy Spirit moved these to engage in the important vocation; the apostles ratified the call of the Spirit, and holy hands were laid upon them, setting them apart as religious teachers in the Church of Jesus Christ.

From that time to this, the Christian Church has secured its supply of religious teachers in this manner. The Apostle Paul in his epistle to Timothy, tells us, "If a man desire the office of a bishop he desireth a good work." There has never been a period in the history of the Christian Church when too many candidates offered themselves for the sacred office. There have been times when worldliness prevailed to a great extent, that so few have presented themselves for the sacred work that true Christians have mourned the paucity of candidates, and the work has suffered for lack of workmen. Our Lord himself deplored this when he said, "The harvest truly is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest."

The ministry has not presented tempting earthly inducements to invite candidates into the sacred calling. Its remuneration on the average has been very limited when the ability, educa-

tion, strength, character and labor required for the vocation are taken into the account. He who enters the ministry must not expect the riches, emoluments and luxuries of the world. He has before him a life of toil, spiritual anxiety, great responsibility, and often much difficulty in making his limited income meet the inevitable expenses involved in his position. Yet there are great and adequate compensations in connection with the sacred avocation, to which we will call attention in this connection.

1. One of these compensations is, *THE CONSCIOUSNESS OF BEING ENGAGED IN THE MOST IMPORTANT WORK ON EARTH.*

Ministers of the gospel are laboring for the moral and spiritual renovation of men, and indirectly they also labor for the highest temporal good of men. The soul—the immortal part—is by nature in a lost and ruined condition—in darkness, in bondage, in depravity. From the crown of the head to the sole of the foot there is no moral nor spiritual soundness. This makes man a dissatisfied and wretched being in this world, and it unfits him for spiritual and holy associations in the world to come. His disease foreshadows eternal death. The great question is, how he shall be saved from this appalling ruin. The religion of Jesus Christ solves this problem, and it shows how he may be washed and cleansed and pardoned and sanctified and saved—how he may become a new creature in Christ Jesus and be brought into favor with his Maker—how he is to live a new and useful life here, and at length join the sanctified and the glorified and reign a king and priest unto God forever and ever in the kingdom of heaven.

The minister of Christ is a bearer of the joyful tidings that such results may be attained, and he labors earnestly to have sinful and condemned men turn their eyes to the Saviour of sinners that they may look and live. The whole aim and tendency of the life and labors of the faithful ministers of Jesus is to bring about that result. They have made disciples of the nations—they have persuaded men in Christ's stead to be reconciled to God—they have been instrumental in inducing millions of the race to repent of sin—to turn to God—to become useful

to the world and to attain to glory, honor and immortality in the world to come.

There is no higher vocation on earth than the one filled by the true minister of the gospel. There is no work done under the sun that is so fruitful, beneficent and far-reaching as the work he performs. No wonder that St. Paul said, "I magnify mine office." No wonder that Daniel said, "And they that be wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars forever and ever." Again the sacred writer says, "He that winneth souls is wise."

The results of the work of the faithful minister of the cross shall never perish. All the physical development of the world, its riches, its cities, its palaces, its bridges, its wonders of architecture, its railways, its art, and all other wonderful products of human ingenuity and human hands shall perish in the conflagration of the world; but redeemed souls will stand as glorious monuments of spiritual toil forever and ever.

This consciousness of the faithful minister of the New Testament, that he is engaged in the most important and the noblest and the most permanent work which is being done on earth is a great compensation.

2. Another compensation is, HIS WORK BRINGS HIM INTO A SPIRITUAL AND ENNOBLING SPHERE.

While men in the ordinary pursuits of life are thinking of material things and engaged in a routine of agriculture, manufacture and commerce, he is studying and meditating upon the great truths of revelation—becoming more and more familiar with the sacred Scriptures, the thoughts of God, which make wise unto salvation—better and better grounded in its wonderful and soul-elevating doctrines. He lives partly in a spiritual realm that he may bring out of the spiritual and supernatural treasure-house things both new and old for the instruction and edification of those to whom he imparts religious instruction. How fortunate all men would be if they had the opportunity he has for a spiritual instruction and a spiritual development.

While men in earthly callings are planning material schemes and material development, his mind is filled with the things of

the kingdom and he is maturing plans how to extend and how to develop the Church of God here upon the earth, and how to gain new triumphs and new trophies for the glorious cause in which he is engaged. While men in other employments and enterprises in life, often feel that they have run in vain and labored in vain, as they see all their earthly good vanish and they reach the point at which they started—on the contrary, the true minister of the Gospel never has to take up the lamentation that he has run in vain and that he has labored in vain. His life cannot be fruitless, but a harvest of good *must* come from his toil, which will manifest itself in this world and in the world to come:

“Thou canst not toil in vain ;
Cold, heat and moist and dry
Shall foster and mature the grain,
For garnerers in the sky.”

While men in the secular affairs of life meet in assemblies to make laws, advance the interests of parties, to consider scientific and social questions and to advance the great industries of life, he and his fellow-laborers meet in ecclesiastical assemblies to consider the interests of Zion, the spiritual welfare of the flocks over which the Holy Ghost has made them overseers, and to devise measures to secure the conquest of the world to Jesus Christ. All his associations are spiritual and ennobling. In the prosecution of his labors he is brought into a spiritual realm and he delights in the “communion of saints.” He is lifted largely above the material, the groveling and the degrading. His occupation is particularly favorable for bringing him into communion with God as well as in communion with saints. From his peculiar studies, meditations and associations he has exceedingly favorable opportunities for the development of spiritual growth and the attainment of spiritual power. The very best elements of his nature are brought under cultivation. He has most favorable opportunities to walk with God. He is an ambassador of the court of heaven. While men in secular pursuits view men largely from the standpoint of gain and use them to advance their own interests, the true minister of Christ, who like his Master came not to be ministered unto but to min-

ister, is studying how he may do them good and advance them in spiritual life.

On the advent of an infant into the world, the minister of our holy religion baptizes him in the name of the Father, the Son and of the Holy Ghost, and thus consecrates and sets him apart as a follower of the Lamb. Later he teaches him the gospel plan of redemption, and witnesses his confirmation of the baptismal vow in his own behalf. He administers to him the broken body of the Master and his blood shed for the remission of sins. All through life he imparts to him the lessons of divine truth, he kneels in prayer beside him in sickness, he comforts him in the hour of death with the sweet messages of the gospel, and over his open grave he announces that Jesus is the resurrection and the life, and that in due time the Redeemer will come again to waken the slumbering dead.

From the cradle to the grave, the minister of Christ watches over men with the earnest desire to do them good in each step of their earthly journey. Such a life develops the grandeur of self-denial and unselfishness, and it brings a development which is rarely attained in secular pursuits.

3. Another compensation is, HIS FAMILY IS REARED IN A SPIRITUAL ATMOSPHERE.

The home of a true minister is a centre of spiritual influence—it has a religious atmosphere—in it spiritual questions are discussed—in it daily prayer ascends to God—in it the Scriptures of eternal truth are read, and the clergyman has the reasonable assurance that a family reared under such moulding influences will become useful, reputable and devout in the world. While there are exceptions, as a general thing such expectations are realized. It is a home in which the spiritual is exalted over the temporal, and the idea is constantly impressed that,

“Religion is the chief concern
Of mortals here below.”

A large number of the sons of pastors choose the holy profession of their fathers, and the daughters of ministers as a class have proved themselves useful and pious and intelligent in the

various spheres of life. This is to be expected, for the Scriptures tell us that they who walk with wise men shall be wise.

4. Another compensation is, HIS VOCATION IS FAVORABLE TO INTELLECTUAL DEVELOPMENT.

The minister must necessarily be a student. He needs a good education in the beginning to fit him for his important office. All through his professional life he is called upon several times a week to appear before the same audience with a lesson to impart, and he must engage in much meditation and study to prepare himself for these duties. No profession in the world equals the ministry in profound learning. They are largely the authors of useful books in every Christian country—they are largely professors in the higher institutions of learning. The vocation in which they are employed is highly conducive to the development of the moral, the spiritual and the intellectual man.

5. Another compensation is, THE LOVE AND ESTEEM IN WHICH THEY ARE HELD FOR THEIR WORK'S SAKE.

To a large extent mankind in Christian countries appreciate the importance and beneficent character of the work of the ministry. No other class of men are so loved and esteemed in communities as faithful ministers. The pastor who leads a soul to Christ is never forgotten by him who becomes the subject of redeeming mercy, although the pastor in his multitudinous duties may forget him. St. Paul wrote to the Thessalonians (1 Thess. 5 : 13), "And we beseech you brethren, to know them that labor among you and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake." The prophets and apostles stand highest in the world's love and esteem to-day, and they will in all time to come. It is true that as St. Paul said, they were men with like passions as others, but the world particularly loves, esteems and honors them because they were moral and spiritual leaders and heroes, who spent their lives in the work of benefitting their fellow-men spiritually, and in advancing the kingdom of God. Their names and deeds will be held in everlasting remembrance.

6. Another compensation is, THE REWARD OF THE LABOR IN THE WORLD TO COME.

As spiritual labor is the highest, most important and most fruitful labor in the eye of God, it will receive the largest and the highest reward. Our Lord said that his twelve apostles should sit on twelve thrones judging the twelve tribes of Israel. A life spent in advancing the kingdom of God is a more fruitful and valuable life than one spent in the pursuit of material good. Moses and Elias appeared in glory to our Lord on the Mount of Transfiguration. We are assured that as a man sows so shall he reap, and a sowing to the Spirit in scattering the good seed and influencing men spiritually, and persuading them to consecrate themselves to God, and instructing them in the things of the kingdom, must bring a harvest of marvelous proportions to gladden the soul forevermore.

Though secular employments may seem to offer better temporal inducements, yet work in the ministry brings a richer harvest than any other no matter how tempting and lucrative. When Moses refused to be called the son of Pharaoh's daughter, because it involved disloyalty to Jehovah, and thus surrendered an opportunity to wear the crown of the Pharaohs, many no doubt called him a foolish young man who had blighted all his earthly prospects; but they did not know that for his fidelity to principle, God would make him a great religious and spiritual leader and give him a more illustrious name in human history than the most renowned among the Pharaohs. The Psalmist says, "His work is honorable and glorious."

To the pious young man, who has the necessary natural abilities and qualifications for the work, the ministry presents the very highest inducements—not perhaps from the worldly standpoint, but from the standpoint of time and eternity combined. He should listen to the divine call in that direction. St. Paul, although he had such a thorny pathway in the ministry—so much buffeted and persecuted—said in his letter to Timothy, (1 Tim. 1 : 12), "And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry."

Every true pastor has reason to thank God that he has called him to such an illustrious work. Of Moses the apostle says,

"Esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward," (Heb. 11 : 26).

Still the harvest is great and the laborers are few, and we are praying the Lord of the harvest to send more laborers into his harvest. May many respond to the divine call, saying, "Here am I, send me." The compensations are ample and as yet inconceivable and incomprehensible. "And they that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars forever and ever."

ARTICLE VIII.

THE RESURRECTION OF CHRIST.

BY PROF. L. A. GOTWALD, D. D.

The most vital fact, in connection with the Messiahship of Jesus Christ, is the fact of his resurrection from the grave. For, as Paul says, "If Christ be not risen, then is our preaching vain, and your faith is also vain." By which he means that the fact of Christ's resurrection is the very corner-stone of our whole Christian system; that upon the certainty of that depends the certainty of Christ's reality as the Son of God, as the promised Redeemer, as a divine leader, as one upon whom we can safely rest our hopes of eternal life.

It is eminently important, therefore, that we set clearly before ourselves the evidences of this all-important fact, and assure ourselves that Christ really did, as he predicted that he would, arise from the dead.

I.

That Christ should or would arise was, we may notice first, clearly and repeatedly foretold.

a. In the types of the Old Testament:

"By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only-begotten son, of whom it was said, That in Isaac shall thy seed be called:

accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." Hebrews 11 : 17-19.

"For as Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." Matthew 12 : 40.

b. In Old Testament Prophecies :

"For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." Psalm 16 : 10.

"But God will redeem my soul from the power of the grave: for he shall receive me." Psalm 49 : 15.

c. In New Testament Prophecies :

"And Jesus, going up to Jerusalem, took the twelve disciples apart in the way, and said unto them, Behold we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again." Matthew 20 : 17-19.

"And they departed thence, and passed through Galilee; and he would not that any man should know it. For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise again. But they understood not that saying, and were afraid to ask him." Mark 9 : 30, 31.

"Now the next day, that followed the day of the preparation, the chief-priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, he is risen from the dead: so the last error shall be worse than the first." Matthew 27 : 62-64.

Many other passages contain the same prediction.

II.

The question, therefore, now is: Did Christ, as was thus predicted, arise from the dead?

This, as an actual historic fact, has, by the enemies of Christianity been most stoutly denied. Here, at the sepulchre of Jesus, has ever the fiercest battle been waged between Christianity and its enemies. And wisely is this thus made the vital centre of the whole conflict. For, as we have already said, if Christ did not arise then is our whole Christian faith vain, and then have we no Christ, no Saviour, no salvation.

Recall, for a moment, the facts connected with his death and burial, as stated by the evangelists. They tell us he was crucified on Calvary; that he died when he had been upon the cross but six hours; that his death was made certain by the piercing of his side by a spear; and that it was officially reported to Pilate. They tell us he was buried in Joseph's own new tomb, hewn out in the rock. They tell us that when the stone had been placed across the door of the tomb, it was sealed with Pilate's own seal, because the Jews were afraid the disciples would try to steal it away, and that the chief-priests placed a Roman guard about the tomb until the third day. The disciples, however, were far enough removed from any idea of attempting to steal away the body of Jesus. They were scattered as sheep without the shepherd.

But the Evangelists tell us more. They tell us he arose. Early on the third day when the women came to embalm the body, the grave was open for there had been a great earthquake, and an angel from heaven had come and rolled back the stone and sat upon it. The Roman guard fell to the earth as if dead, and returned to the city to announce the uselessness of their watch. After his resurrection, the Evangelists tell us, he appeared to many, in different places and under varying circumstances, so that while at first his resurrection was not believed by some even of his own disciples, it came within a few weeks to be believed in by multitudes.

All this, however, has been denied, and various explanations have been given by which to account for this prevalent faith that he had arisen.

a. It has been denied, first, that Christ really was dead. The position has been taken that he was only in a temporary swoon

when taken down from the cross, from which he soon afterward revived; and that the disciples supposed him to have been dead, and again restored to life.

The answer to this, however, is:

1. That the Scriptures repeatedly declare that he was really dead.
2. The assurance given Pilate declared him dead. Mark 15 : 42-45.
3. The piercing of his side by the soldiers. (John 19 : 31-34).

b. His resurrection was denied then, and since, on the ground that his body was stolen from the sepulchre by his disciples.

Of this we can only say: it was utterly impossible. For think:

1. Where he was buried; in a garden,—somewhere in or very near a large city—in a public place.
2. And how he was buried: in a rock sepulchre,—with a great stone at its only opening, with the Roman governor's seal upon it,—with a Roman guard stationed to defend it at the peril of their lives, and placed there specifically to guard against the very possibility of his rising, and because Jesus had said that he would arise, and because the Jewish priesthood thought the disciples might possibly attempt to steal his body and then say that he had arisen.

And now think also:

3. How little these disciples themselves believed that Jesus would arise: how scattered they were—how cowardly they had shown themselves—how utterly discouraged and disheartened they were.

How can we conceive it possible that, under the circumstances, they would even have thought of trying to do such a thing as to take from the sepulchre the body of Jesus? How utterly impossible to conceive that they could have succeeded if they had tried to do so! Who can honestly think it at all possible? No one!

c. But the resurrection of Christ has been denied also on the ground that the disciples of Christ were deceivers, and, for pur-

poses of personal gain and popularity, invented the story that he had risen and had appeared to them.

But this, on the very face of it, if seriously considered, bears its own refutation. It is refuted

1. By the good moral character of these disciples. What is there in all their history, and in all our knowledge of them, to lead us, for a moment, to doubt their credibility as reliable and thoroughly honest witnesses? Nothing. Their testimony would be taken, to-day, in any court of justice, without hesitation.

2. It is refuted, also, by the character of the religion which, by their testimony that he had risen, they sought to establish in the world—a religion which inculcates sincerity, which demands truth, which condemns falsehood and deception, which declares the wrath of God against all imposture and fraud. Would bad men teach so good a religion? Would they invent a lie in order to teach men not to lie? Hardly.

3. It is refuted by the manifest impossibility of success in having men believe what they declared, if not true.

No twelve men now, I care not what their reputation for veracity, could succeed, as did those disciples of Christ, in getting the world to believe a similar declaration if not absolutely true, if not an actual fact. Suppose twelve most reputable men, in this community, were to-day to attest that George Washington had risen from the dead, when he had not risen. Could they possibly succeed in getting the world to believe the lie? Would it be possible? It certainly would not. In the nature of the case, the thing declared must actually have occurred, it must be a fact, and there must be convincing proof of the fact before universal belief of it could be secured.

The very success of these disciples of Christ, therefore, in bringing the whole world to accept their statement with regard to the resurrection of Christ is, in itself, proof that their statement was no invention of theirs, but was an actual historic occurrence, a real fact. Christ, as they attested, did rise.

4. It is refuted, also, by remembering what these disciples

of Christ received for their invention and publication of this lie, if it was a lie.

The objector says they invented and published it for their own gain and popularity. But, is that what they received? On the contrary, did they not receive just the opposite? Did they not lose every thing that men of the world love? Did not this witnessing of theirs to the resurrection of Christ bring them persecutions, suffering, sacrifice, death itself? And yet they kept on publishing it. Will men invent a lie, and proclaim it, and continuously adhere to it when that is all that comes to them from it? Is it possible to think it? Must not the disciples, therefore, at least themselves have honestly believed that Jesus, as they declared, had risen from the dead?

d. But the resurrection of Christ has been denied on the ground, also, that these disciples of Christ, while not deceivers, were themselves deceived with regard to it.

They were, says the objector, not bad men, but they were weak men. They were uneducated, illiterate, credulous Galilean fishermen, incapable of detecting fraud, inclined to find the supernatural in everything mysterious or above the reach of easy understanding.

In reply we readily admit that these first disciples, who bear witness to the resurrection of their Lord, were not educated men in the sense of having been trained in the schools. But is such training necessary in order to witness to a fact? The only thing necessary to know concerning them, as concerns this question of their being deceived or not, is, Were they men likely to have been easily duped or deceived? What was evidently, as gathered from the whole Scripture record, the mental make-up, the judicial temper, the constitutional tone and spirit of these men? Is there a single thing in the gospel narrative to indicate that they were enthusiasts, visionary in their apprehension of things, swayed by their emotions rather than by judgment or reason? On the contrary, is it not manifest, in all that we read of them, that they were pre-eminently men of square "common sense," level-headed, of cool judgment, slow in forming their conclusions,

requiring undeniable proof before yielding assent or belief? This was most clearly their character. The reluctance of Thomas to believe that Jesus was risen, a reluctance so strong that it could be overcome only by ocular and sensible evidence of the fact, was measurably true of all the disciples. "Then were the disciples glad when they saw the Lord:" but they all had first to see him before they would believe that he was risen, and rejoiced in his resurrection. And hence, also, Jesus, during forty days, in various places, under different circumstances, and at repeated times, showed himself to them, because only by so doing could he overcome their reluctance to believe, and, as it were, in spite of themselves, to make his resurrection an absolute certainty to them. And repeatedly, also, during those forty days, when giving them evidence of his resurrection, by his visible presence before them, suffering them to touch him, speaking to them and eating with them, he was amazed at their hesitancy to accept the precious fact that he was, indeed, risen; and repeatedly he rebuked their slowness to believe what yet in their hearts, out of love to him, he knew that they desired to believe.

Can such men, now, I would ask, with the faintest shadow of probability, be justly charged with having been deceived concerning this fact of our Saviour's resurrection, to which they all so heartily witness? Can their testimony justly be discredited on the flippant ground that they were enthusiasts and credulous? Would their testimony, in any of our courts of justice, be discredited upon that ground? Never! They are the best witnesses that could now be cited in any of our courts: cool, calm, sober-minded, dispassionate, minute in statement, ruggedly holding up the naked fact of their Lord's resurrection without rhetorical ornamentation of any kind whatever.

The evidence, then, we must admit, of the resurrection of Jesus Christ from the dead, is sufficient to satisfy all rational demand, beyond any doubt. That Jesus, our Lord, on the third day after his death, in the same body in which he died and was buried, did, as the Gospels relate, arise, is simply a fact: a great mystery, but yet a great fact, a precious and most blessed fact,

the foundation and groundwork of our whole system of Christianity and of all our hopes and faith in Christ as our divine Saviour.

III.

But what, let us now yet hastily ask, is the value to us of this fact? Is it of any value? We have already declared it to be of infinite value; and so it is, in many respects.

It is so

1. Because it is proof of the reality or genuineness of his claims as the Son of God or the promised Messiah of the world.

2. Because it is proof, also, of the all-sufficiency of his death as an atonement, made to divine justice, for human guilt; and is, therefore, to us all, a sure ground of salvation. It is, rightly interpreted, God's own testimony that that sacrifice made for us, upon the cross of Calvary, by Jesus Christ, is accepted by him, and that now, through faith in Christ as our atoning Lord, we may all be saved.

3. Because it is proof of Christ's power over death and the grave, and is a guarantee to us who believe in him of our final resurrection by his power. He who could, as God, raise his own dead body into life from its grave, can surely, also, as he has promised, raise our dead bodies into life from their graves.

4. Because it is a picture, also, of the character of our future resurrection bodies. The risen body of Jesus was, in some respects, different from his body before his burial; and yet it was clearly the same body, its identity continued and preserved. The same will be true of our bodies after their resurrection. Our risen bodies will be different, in many respects, from our present bodies; and yet they will be the same bodies. And this, especially, will be the characteristic of the risen bodies of all who are now spiritually risen in him and live in him: they shall be like his risen body. "Our bodies shall be fashioned," says Paul, "like his glorious body." "We shall be like him, for we shall see him as he is."

5. Because we shall in heaven, in the risen body, or visible person of Christ, actually see the Saviour, who once lived here upon earth and died for us on the cross, and laid in the grave, and

rose again : shall see the same Saviour with whom the apostles here associated for three years, and whom, though unseen by us, we now love and worship. How precious this assurance ! How often we have wondered what Jesus looks like ! How often we have longed to see him. All this blessed privilege will, in heaven, be ours. That same body, risen and glorified, we shall actually see. That voice we shall hear. That radiant presence of our ascended Lord we shall behold, and in the full ocean of his mediatorial glory, we shall forever live and worship.

6. Because it throws new light and comfort upon the real nature of death to all who are Christians. It exhibits our death as being, not real death, but only a peaceful sleep ; and the grave, not as a continuous prison house, but only as a quiet temporary bed of repose. Jesus slept in his tomb : so shall we in ours. That is all our death means to our bodies. They only sleep. They shall, like his, again awake and arise. How comforting this truth ! Thus our pious dead now sleep in their graves. Thus we shall sleep in ours. And all shall together arise and ascend, and be forever with the Lord.

What a precious doctrine, or fact rather, in view of all these comforting considerations, is not this resurrection of Jesus Christ our Lord ! With what gratitude it should fill our hearts to Christ ! What a boon the Gospel is, which reveals this precious fact to us ! What light it sheds over many of the dark experiences of earth ! What comfort in many of our sorrows it gives us ! How great would be our loss if it were not a fact that Jesus is risen, and that all his saints shall also arise ! How pitiable the condition of the heathen to whom the Gospel has not yet come, and who know nothing as yet of all this blessed truth of a risen Lord ! What dignity and high value the fact of the resurrection, both Christ's and our own, give to the human body ; not to the soul only of man, but also to the body of man.

Blessed be God, then, now and forever, for this great gospel fact that Jesus Christ, who died for our offences, rose also again for our justification.

ARTICLE IX.

THE REVIVAL OF THE HISTORIC EPISCOPATE IN THE
LUTHERAN CHURCH.

A PROPHECY.

BY REV. EDWIN HEYL DELK.

In this paper I venture the role of a prophet. The era which I predict shall be placed so far in the future that, if the prophecy is never realized, the prophet himself will be beyond the reach of ecclesiastical tar and feathers. In a word, I want to speak of the revival of the Historic Episcopate in the Lutheran Church.

There are three great essential features of church life which demand study and discussion. First, theology; second, forms of worship; third, organization or polity. To the first of these, Lutheranism has given most of its time and talent. It was because of the obscuration and perversion of this fundamental feature of church life that Luther reopened the Bible and formulated the battle cry of the Reformation. His one great desire was that a simple, evangelical gospel should be preached everywhere. He seized upon the vitalizing core of the Gospel and gave to theology a new starting point. He posed neither as the systematic theologian or the organizer of the reformatory period. His was the rough, titanic work of hewing through the excrescences of scholastic theology and Romish corruption, and laying bare the simple, divine truth—each soul, by faith, comes directly into the forgiving life of God. The marvel is that he escaped from Rome with so small a smell of fire upon his garments. Melancthon, Bugenhagen, Chemnitz and their compeers fashioned the rich ore which Luther dug from the mine of holy writ. The other theologians of the sixteenth century kept hammering away and beating into rigid form the once pliable doctrines of the earlier reformers. Ever since, the great body of Lutheran thought has been directed in the line of theology. Some of the leaders have treated it as the only important feature

of her life, and have practically ignored the study of her liturgy and forms of polity. With all due respect to the scholarly minds who have contended for the essential features of Lutheran theology, we of this age, feeling the throb of a new life about us, are forced to look back into the past history of our Church and rummaging among her historic treasures, see if we can not find the material from which we can fashion a more imposing and effective Lutheranism for America.

Already, the revival of liturgic study has been inaugurated and the outcome of careful historic research and compilation has been the issuing of our *Common Service*. It came like a shock to many of us. Little did we dream that there was such a wealth of ancient formularies in our beloved Church. Personally my earliest training was in the plainest, baldest forms of worship. Rome and Anglicanism were the only wells from which, I thought, Protestantism could draw its supplies of grave and beautiful forms of worship. Gradually our own Lutheran spring of churchly worship has been reopened and its waters drawn across the Atlantic. Despite some of the extreme theological statements of the Service, taken as a whole, we have in it a wealth of Christian beauty and thought, that brooks comparison with any church service of Christendom. Many of us are not quite ready for its elaborateness and worthy artistic rendition. Only portions can be used, for a long time to come, by many of our congregations. It *can* be made a "Common Service," if it is adopted as the *basis* from which we draw what little liturgy may be used in our church services. The Lutheran marriage, burial, ordination, dedication and other church forms are quite as rich and noble in their literary form and spirit. Some day these will also form a part of our liturgical services.

In the mean time, let no one have a fit either of fear or spleen. Time and love will make plain our little differences and Lutheran liberty will always protect both the ritualist and simple leader in their liturgical preferences.

And now last, but not least in the order of importance, looms the question of organization. I believe we will soon be face to face with conditions of church life which will force upon us the

problem of a more authoritative and effective organization. The rapid growth of our communion, her continental area, the revival of our historic forms, the growing desire for closer denominational union, the lesson taught us by the better organized churches in the Fatherland and America, the social and political prestige acquired and above all the greater effectiveness in missionary action and denominational solidarity made possible under some form of church superintendence, will force us into the consideration of some more business-like method of church government. Our American type of Lutheran polity is half Presbyterial and half Congregational, with a strong solution of petty individualism thrown in. Individualism is good, provided it is not anarchism. But individualism and historic congregationalism mean death to a legitimate and strong denominationalism. Congregationalism, as an ism in polity, has been forced into coöperation and denominational unity. Coöperation is the splendid cry of the century. The secret of all large commercial, political and religious success to-day is organization.

The German reformation had its birth among the common people, led by the universities. It was popular in its nature and left untouched the highest political and religious dignitaries. In this respect, it was different from the English reformation where, both king and many prelates were eager to assert national and ecclesiastical independence of Rome. Naturally, it was not difficult to retain the old historic forms of church government in England, while in Germany, the battle for dogma had been so hot and the opposition of emperors and archbishops so strong, that rigid organization was a matter impossible or secondary. And yet Luther and Bugenhagen and Melanchthon were quick to see that gospel preaching and catechisation alone could not hold together the scattered congregations of the German kingdom. At once, the system of visitation among the churches commenced and it was Bugenhagen's just pride to have chiseled over the arched doorway of his house the word "Superintendent of the Evangelical Church." This system has been a perpetual practice of our German churches, in one form or another. The stimulus of the authoritative visit of a denominational dignitary

is felt by every congregation visited. In the question of polity Melanchthon, not Luther, was the high churchman. And his visit to the archbishop Hermann of Cologne, had more purpose in it than simple instruction in the texts of the reformers. Luther and many others desired the perpetuation of the Episcopal form of church government. He said, "The Church can never be better governed, and preserved, than with an Episcopal government after the pattern of the apostolic and primitive Church."

* * "But now, that the Gospel has by the grace of God, been restored again, we would willingly see this true Episcopal and visitation office, as of the highest necessity, established again." Assisted by the three superintendents Medler, Spalatin and Stein they consecrated Nicholas Amsdorf, Bishop of Naumburg in 1542.

With this word of introduction, I hope that you are willing to consider with your prophet some of the reasons why he hopes to see the transplanting of that part of our Swedish Lutheran heritage—the historic episcopate, to our shores.

Let me assure you, at once, that we have practically an episcopate in Germany and undoubtedly a *historic* episcopate in Sweden. I am aware that the Episcopal Church in the United States in 1874, appointed a committee to investigate the question of the legitimacy of the episcopal succession in the Swedish church, but the committee has never been heard from. Her scholars now admit the claim. But we are not dependent upon a rival church organization to do our historical study. Dr. Jacobs, in his recent volume on "Lutherans," in "The American Church History Series," says, in the last paragraph of his chapter on the Lutheran Church in Sweden: "Although no stress is placed upon the so-called 'apostolic succession' of bishops, nevertheless it may be well to state the grounds upon which the Swedish church could avail itself of this theory among those to whom this is of more importance than her Lutheran character. Peter Magnusson was, May 1, 1524, consecrated Bishop of Westerås at Rome by a cardinal bishop. In the year 1528, Bishop Peter Magnusson consecrated at Strengnäs, Magnus Haraldson, of Skara, Magnus Sommar of Strengnäs and Skytte, of Abo. It is

true he protested against consecrating them, on the ground that their election had not been confirmed by the pope. But the act was no less duly and officially performed. Afterward (Sunday before Michaelmas, 1531), the same bishop, with bishop Sommar, consecrated Laurentius Petri, the first Lutheran archbishop of Upsala. Whether this 'succession thus secured' which 'the Swedish Church was exceedingly fortunate in keeping up,' 'by means of her great archbishops and bishops through all the transitions of reform which were fully settled at the great council at Upsala in 1593,' has been invalidated by the 'intention' of Bishop Magnusson or by the pledge made by Swedish Lutheran bishops and other clergy to the Lutheran confessions, in which the *divine* authority of the superiority of bishops is rejected, may be left to others to decide." The legitimacy of the succession, on historical grounds, is secure. This quotation from Dr. Jacobs points to two vital differences in our conception of the Historic Episcopate from that held by the high church Episcopalian. First the theory of "Apostolic Succession," which we deny, is no part of the historic *fact* of Episcopal origin and succession. Apostolic powers and functions were unique. Again, the office of bishop in the Swedish Church, is not considered essential to her *being* but to her *well-being* and the bishop is not a lord among vassals but the leader among leaders.

I would be the last one wishing to see introduced into our Lutheran Church the dogma of apostolic succession. But, on varied grounds, I believe we would be a stronger and more harmonious denomination if we were under one church polity in Europe and America and that polity the Episcopal form as treasured by Swedish Lutherans.

The first point, I offer, in consideration of the prophecy is that; *the growth of our Church will soon demand a better and more authoritative superintendence*. When there are fifty men in a company of soldiers one captain is sufficient to command, but when there are a thousand companies of fifty each our little captain is overwhelmed and lost. Thus has it been in our

growth. The noble Muhlenberg astride his horse could direct the policy for a score of scattered congregations. But the impending mass of our Lutheran churches of to-day, growing in numbers and in wealth, need a more thorough and commanding superintendence than in the past. The awakening missionary spirit in our Church led to the formation of various societies for the propagation of the gospel in new territory. These societies soon found that secretaries giving their whole time to the oversight of our American cities and the need of their Lutheran residents were an absolute necessity. This work, they alone, can not thoroughly and constantly conduct.

Our superintendents of mission work are exercising a sort of episcopal function already and to our great benefit. They are not autocrats but commercial prophets railroading through the vineyard of our Zion. It is only the missionary and educational features that they represent however. Even in these, their visits to our various congregations are a stimulus and an honor. But in other matters of advice to congregations, ordination of qualified men, examination, visitation, corner-stone laying, concerted diocesan action, the creation of an "esprit de corps," church discipline and ministerial trial, untrammelled and qualified superintendents would make us far more efficient as a Church. The Methodist Episcopate has no diocesan boundaries, her bishops go everywhere. The Episcopal Church in the United States has the better plan of a restricted geographical superintendence. I believe the work of coördinating the forces of a denomination is better done within prescribed limits of territory. One thing is certain, the time is almost here when the work of visitation and superintendence must be done by some one, either the presidents of our local synods or an officer elected for that important function. Lutheranism in 1925 will demand it.

The second reason I offer in consideration of this plea is that, *having this form of superintendence in its historic form and order we should enjoy our complete Lutheran heritage.* I am a lover of the historic. I am an admirer of the episcopate. I believe it to be, after the first few years of presbyterial direction, the oldest and most effective form of church organization. Just when

episcopacy appeared in its full-blown form is a lost note in the history of the church. Very early, the office of chief presbyter or bishop appeared in certain church centres.

Apostolic tradition and appointment, the disputes and exigencies of contiguous congregations all conspired to centralize in a metropolitan presbyter the important office of referee and overseer for his diocese. These conditions lasted until the time of the Reformation. But grave abuses and exaggerations had appeared demanding purification. The Reformers did not however, repudiate the form. If you grant me the need of more authoritative superintendence in our American churches, then, I ask shall it be one of our own modern manufacture or shall we accept that splendid historic heritage of oversight that is cherished by our brethren across the sea? Shall we not have that which is ours? Here is an opportunity for those who wish to be better Lutherans and for those who feel the need of a firmer organization to clasp hands. I do not plead especially for the term of bishop. "A rose by any other name would smell as sweet." A true, devoted, scholarly man, call him president, Herr Superintendent, or bishop, is the thing we shall need, not a name and a figurehead.

In the organization of many Lutheran Churches in Germany the parochial and diocesan plan prevails. Over one of these "Synodenkreis" is placed the Herr Superintendent. He is the visitor in all the churches of his circle. He ordains all the applicants for the ministry. He installs all pastors. He delivers all dedicatory sermons. He is a mediator between the different congregations. Practically he is a bishop over a diocese. He is generally a member of the "consistorium," an ecclesiastico-civil body made up of theologians and jurists, and having over him as a sort of archbishop the "general superintendent" or provincial bishop holding office frequently for life. Only those who do not wish to, can fail to see, in all this business-like organization, the perpetuation of the episcopal idea and ancient historic form.

It is not necessary to repeat the form of our organization in Sweden. The episcopate is a part of our heritage. When we

feel the need of it we will not have to go for models or authority to another denomination. For one, I wish that we had it now, in our American churches.

I would place as the third reason upon which I base the prophecy of a revived episcopate—*The social, civil and church prestige which episcopacy commands*. This may seem a puerile cause for its advocacy but one has to deal with facts, and take human nature as we find it. The episcopate is an imposing institution. Its venerableness, its functions, its dignities, its robes, its authority individualize and voice the great churches it represents. No man who is acquainted with the Episcopal Church, or the Church of Rome, despite its imposture, can fail to see the power over the social, political and religious life which episcopacy commands. The people *do* feel the attractive pressure of a historic church reaching back in her visible virile organization to the birth of Christianity. I can hardly declare with our high churchman, Remensnyder, that "The Lutheran Church was founded by Jesus Christ," for, as a distinct, outward organization, it came into being in the sixteenth century. But I do not claim that, in the Swedish line, we can make the same impressive claims to succession as is used with such effect by our friends in the English and American Episcopal Churches. No doubt, the book of Common Prayer and her wide liberty of theological thinking have attracted the social classes and literary leaders but far more is attributable to her inviolable claim to a historic continuity reaching back to the primitive Christian Church of Britain, Rome and Jerusalem. She does well to hold on to and magnify the importance of her episcopate as a working form and as an imposing system for the arousement of social, civic and religious reverence. With our evangelical theology and our impressive service, set in proper architectural forms, we are beginning to be a great power, but the logic of events must carry us on to the completion of our Lutheran temple and place in it that organization of force and dignity—the episcopate.

As a final reason for the revival of the episcopate I would

declare it—*The true means of our denominational and interdenominational union.*

If the cohesion of the Anglican Church was dependent upon a homogeneous, universal body of dogma, it would go to pieces in twenty-four hours. Within its pale is found the greatest diversity of theological interpretation. She is broad enough and strong enough to encircle a Farrar and Canon Little, Robertson and Pusey. Her *organization*, not her Thirty-nine Articles and phases of Romish practice, is the commanding centre of cohesion. The fact is, the moment men commence to think in theological detail, that moment the spirit of schism and antagonism takes hold upon them. The elaboration of our Lutheran dogma has led to divisions in our communion. I have no hope of a perfect doctrinal reconciliation among the clashing theologians of our Church. The movement for union must come from the rank and file of the people who know little and care less for that metaphysical minutiae of theological amplification that bewilders the common mind bent on practical Christian effort. The revival of *Biblical* theology makes still more uncertain the success of mere confessionalism. More and more theology will be individualized and popularized. Divided as men are in mental and spiritual temperaments, it will be more and more impossible to force all to the same intellectual point of view.

The point of reconciliation will be found in organization for practical missionary and diocesan work. We can come much closer, through this church factor, to our Missouri, Swedish, German and General Council brethren if they will conspire with us to reclaim this true centre of coöperative union. Such organization does not silence the special doctrinal understanding of various schools of thought; it but binds them as a harmonious working force and seeks to realize that unity of heart which brings so rich a spiritual harvest.

Finally, if the prayer of our Master and the recent proposal of the various religious bodies are to find fulfillment in a reconciliation and ultimate organic union, I believe that point will be the Historic Episcopate—not dogma or ritual. How shall we acquire this important factor in our American Church? Will

not the adoption of this form of government be repudiating our past history in America? One word in reply to these practical questions. We are in the same position as regards a bishop, as the Episcopal Church was for a hundred years after its establishment in this country. It was very dubious during the greater part of that period, especially at the time of the Revolutionary war, whether England would consecrate an American bishop, and some men of the Episcopal Church in the United States looked toward Sweden for her empowerment of a bishop for America. Bishop von Scheele, of the Lutheran Church, very magnanimously and beautifully said during his visit to America, "It is not a vital matter that you have a bishop; it is essential that you have Christ." But when the hour of conviction shall come, the Lutheran Church of Sweden will gladly give us, not only a model, but the ordination of a true bishop. It was not a repudiation of the preceding hundred years of church work, when the first Episcopal bishop for the United States was consecrated in 1787. It would be no breach or stultification of past Lutheranism in America, but rather the development and enrichment of our American Lutheran Church to reclaim all her heritage of organization and enjoy here, its effective historic episcopate.

NOTE.—This article was written before I received from Rev. J. Kohler, D. D., of New Holland, Pa., his scholarly and sober presentation of the scriptural, patristic and Lutheran plea for the episcopate. The best office my sketchy article can perform is to call the attention of the Church to his earnest and impressive monograph on the episcopal order for our Lutheran Church in America, especially that portion setting forth the opinions of the reformers, the passing away of the historic form because of the intrusion of the state and the opinions of her recent theologians. This pamphlet of Dr. Kohler's can be obtained from him, free of cost, by anyone who wishes to read upon the subject.

ARTICLE X.

MENTAL AND MORAL CHARACTERISTICS OF
MARTIN LUTHER.

BY REV. W. N. McELROY, D. D.

Great and good men belong to all time. They never die. In the realms of human thought and in the struggles and developments of human society they are ever present. Their influence never ceases. Their teachings are never obsolete. The ancients are only such to the uneducated and unphilosophic. All thinkers are contemporary. They hold companionship with each other. They move in the same sphere and breathe the same intellectual and moral air. Socrates and Emerson, Plato, Solomon, Paul, Roger Bacon, Duns Scotus, and Bowne think in the same arena. St. John, Isaiah, Moses, Irenæus, Venerable Bede, Jerome, Huss, Wiclif, Savonarola, John Knox, John Wesley, and Martin Luther belong to the same line of religious teachers and reformers, and do battle in the same cause. There is neither the quality of time nor space nor geography nor sex belonging to souls,

All men are related to all time; and if by any means they should be lost sight of the world would lose. It is, therefore, duty to frequently think of them. We better understand the present by contemplating the relations of the past to the present. We understand any great work better when we have right conceptions of the worker who did it. Indeed, the most important element in any great work, aside from the divine one, is the man who does it.

The lessons to be learned from the work are best learned by contemplating the agent. He is more important than any outside state of society, condition, or opportunity. There have been many such which were every way favorable to the performance of great work; but there was no *man* with vision keen and broad enough, judgment cool enough, will strong enough,

heart brave enough, and faith mighty enough, to see and improve them. The study of character is the most interesting and profitable of all study. It is an object-lesson which impresses us because it touches us upon vital points of kindred qualities ; showing us by comparison our own measure and lack, and stimulating efforts along the lines in which there may be deficiency.

The physical and mental, if not the moral, qualities of men are somewhat in sympathy. Milton's physical beauty is classical, like "Paradise Lost." Carlyle's craggy face and beetling brows are indicative of the keen angularities and unique savageness of his brilliant sarcasms. Hegel's great body is massive, like his philosophy, and both are devoid of the finer texture—one of nerve, the other of thought.

Luther's mind was something like his body. The latter is described as being "well set, not tall, handsome, with a clear, brave countenance and fresh complexion ; eyes remarkable for their keenness, dark and deep-set, shining like a star. The fullness of face given him in his later pictures was the result of disease, and not of robustness." Intellectually, therefore, he was strong, compact, healthful, vigorous, well-rounded, proportionate, and intense.

His was a mind that was not transcendent in any one quality, but was great in all. It was a mountain-chain full of many great swelling, towering hills, green to the summit, like the lower range of the Swiss Alps, but devoid of jutting cliff or peaked summits. It had no Mont Blancs, Matterhorns, Jungfraus, no Lincoln, Long, or Pike's Peaks, attracting attention because of their great height and massiveness.

A genius, unless he is a universal genius, is usually a kind of mental deformity, whose practical value may be reckoned at zero. The fact that a man is great in a specialty is evidence, as a rule, that he is not great in any thing else. He cannot be. The human mind can only do so much and attain to so much ; and if the doing and attaining are all along one line other lines must be neglected.

Luther was not great as a specialist. Erasmus was greatly his superior in learning ; Melanchthon in accurate scholarship

and fitness of feeling ; Carlstadt excelled him in the clearness with which he apprehended evangelical truth ; Calvin surpassed him in accuracy of mental vision and logical consistency. Many others in certain qualities transcended him, but they all lacked the breadth, the practicalness, the symmetry and balance of qualities which made Luther the master of them all. Froude says of him, "His mind was literally world-wide, and his eyes were ever observant of what was around him." He was in deepest sympathy with all nature and all things. No great mind has existed which did not thus sympathize. One can hardly credit what Canon Farrar says of St. Paul in this respect. Certainly from Jesus of Nazareth, the Saviour of men, down to the latest poet, prophet, preacher that moves and molds mankind, there is this sympathy—the absorption of God's thought and feeling as pulsating in his works, and of man's thought and feeling as pulsating in human brains and hearts and expressed in human longings. It is this susceptibility which makes the man the prophet of his time.

Critical scholarship and profound learning in a measure disqualify for such work, by preoccupying the mind and absorbing the thought, so that the ear fails to catch the music of those voices which speak to us from the mountain and the rose—the stormy passions, unborn thoughts, and unutterable yearnings of our kind as they toil and think and suffer—voices these which it is all important that we should hear, because they are the teachers of the real and the best wisdom.

Luther heard these voices. His mind was of the philosophic, poetic cast. It was the mind of the seer, and yet of the intensely human seer—broad, deep, intense, practical—disciplined by classical, theological, and philosophical study, yet kept fresh, living, and glowing by constant contact with the living world. At home in dialectical studies, and at the same time absorbed in watching bursting buds and opening flowers ; equally absorbed in Anselm and Duns Scotus, the incubation of an egg and the hatching of the chick, and at the same time moralizing about it all ; the grave and learned doctor in debate at Heidelberg and

Wittenberg, yet gay as a school-boy in vacation while romping with his children in the nursery at home. He was the pioneer of the new philosophy as well as of the new theology, and dug the foundations from under Aristotelianism and the Schoolmen long before Bacon was born. Without knowing it, perhaps, he applied the inductive philosophy to the detection and undermining of papal fables and abuses, and at the same time overwhelmed his enemies by his superior use of the dialectics of the schools.

It was this universality, this soundness and practicalness of his nature, this sympathy with his kind, which made him that echo of public opinion and feeling which led to his conservatism, and thus to saving the work of the Reformation—a conservatism as necessary to its preservation as radicalism was to its production.

Luther had a great heart as well as a great mind. Bayard Taylor says, "He was the only Protestant reformer whose heart was as large as his brain." Calvin was cold and dazzling, like the ice-covered summit of Mont Blanc, visible from his own Geneva. So of others. But Luther was as warm and fresh and tender as the grape-clusters ripening in the sunny valley of the Rhine. His heart and heroism gave him his popularity, and drew men to him personally. The German knights were ready to draw their swords in his defense because they loved him, and they loved him because his great heart took them all in. He was, in its highest and truest sense, "a man and a brother." This made him one of the people, and put him into intensest sympathy with them, while his natural and acquired greatness placed him above them.

There was also in his nature a lively humor, a keen sense of the ludicrous. If this is sometimes coarse we must remember that Luther's age was not this age, and that he had been trained with monks, where woman's softening influence does not enter to polish and refine. Luther was brave. There are two kinds of courage, physical and moral. The first is purely animal, and fails when the blood oozes out. The lion and the bear have it in higher measure than man. The second comes from profound

convictions concerning right and duty. It faces courts and councils because it feels it must do it or be guilty before God. It took Luther to Worms. It is the true heroism.

There was a vein of mysticism running through his religious character—a mysticism which grew out of the earnestness of his nature and the profoundness of his convictions. All profoundly religious natures have more or less of it. John the Baptist, Elijah the prophet, Gautama Buddha, Loyola, John Knox, John Wesley, and Martin Luther all had it: fastings, vigils, penances, prayers, visions. A thunder-bolt falling at Luther's feet induces him to become a monk; the weary road of penance upon which he traveled, hoping to find peace, and the flinging of the inkstand at the devil in Wartburg Castle are alike the evidences of its existence. It was, however, a mysticism that gradually passed away as the light and warmth of the Christ-love shone more and more into his heart, and as he apprehended more fully in his own experience the great truth he declared, "The just shall live by faith."

His religious character, besides its honesty, conscientiousness, earnestness, and strong faith, is marked by a daily consciousness of the divine presence. "The Lord reigns," said he; "I see him there as if I could touch him." It was this consciousness that made him mighty; without it all his great qualities would not have availed him. This crowned his character, and in the light of to-day has a signification and meaning men did not see in it then.

Luther's enemies charged him with inconsistency. He was inconsistent; all great and growing things are. He could not have been a reformer if he had not been inconsistent. Luther the monk and Luther the reformer are opposed to each other. Luther the priest, with the vow of celibacy upon him, and Luther the husband of Catharina von Bora, and the father of six children, of course are inconsistent. Luther climbing up Pilate's stairs and Luther nailing the ninety-five theses to the door of the church at Wittenberg and burning the Pope's *bull* are very inconsistent. Luther at the confessional and Luther coming alone with all the earnestness of his great soul to God are in-

consistent. Luther doing penance and Luther rejoicing in the full assurance of faith are inconsistent. Whether inconsistency is praiseworthy or blameworthy depends upon its kind. Luther's inconsistency was that of the growth of the tree "which bends with the yellow fruit of autumn, careless of the inconsistency with its first buddings in the cold rains of spring."

Consistency is the badge of the finished thing. It tells that the forces have reached their ultimate, and growth is ended. It belongs to conservatism. It is the measuring-line which limits all progress—the bands which, if applied to all things, would stop the growth of the world. The place of consistency is in the harmony of faith and works, the correspondence of the quality of the tree with the kind of fruit it bears. It is the bramble-tree bearing brambles and the fig-tree figs. It is not in the correspondence of beliefs and ideas and theories. And yet the world has sought to place it there, and by so doing has kept in existence dead and effete faiths and civilizations.

It is for this reason that the reformer is a benefactor. He buries the issues, and leaves the world to breathe a more healthful air; he drives away the ghosts and hobgoblins and introduces in their stead the angels of the benignant countenance and of the helping hand; he goes before and clears the way for humanity through the forests which have grown up because of human timidity which feared to penetrate them, and leads them out into rich lands which will hereafter teem with the loveliness of a refined and elevated civilization.

The difference between a great man and a small one is, the great man cannot be cribbed and confined within the bonds of precedent; other men's clothes do not fit him; he is too stalwart to be covered by them. If he attempts to wear them he rends them asunder and is forced to cast them aside. The small man will wear his father's coat, though it hangs bagging upon his diminutive limbs. He thinks things have no right to be unless they have already been. He is a pedant, and often a bigot. He thinks events have no right to be born unless they accord with the prescribed formulas of some obstetrical authority as

old as Galen. These are the men who smother human aspirations, and debauch, while seeking to protect, the world.

Martin Luther could not be confined within the limits of the Vatican decrees. He was too great morally to submit to the falsehoods and fictions of Rome. Hence he became a Reformer, and led the Christian world out of a worse than Egyptian bondage into a more than Canaan inheritance.

That he was human goes without saying it. He had his faults, his weaknesses, his various imperfections. He was only a man, but through God's favor a man of wondrous gifts and graces, and a blessing of wondrous power to the world.

There he stands, God's man! After more than three hundred years his great character, undimmed by the flight of the centuries, like that of Abel, "still speaketh." May the Church of to-day, and through each succeeding generation, catch new inspiration from the contemplation of Martin Luther, and the wonderful works he wrought under God!—*Methodist Review*.

ARTICLE XI.

REVIEW OF RECENT LITERATURE.

MACMILLAN AND CO., 66 FIFTH AVENUE, NEW YORK

Tennyson's Idylls of the King and Arthurean Story from the XVIth Century. By M. W. Maccallum. Price \$2.50.

It is fast becoming a current opinion among literary critics that Tennyson is our greatest poet after Shakespeare, and that in his larger work—those poems that shine out from the summit of his fame—the intellectual and æsthetic complexion of the age in which we live is most powerfully reflected. Mr. Dowden, a critic of most delicate sensitivity, finds in Tennyson the poet of the scientists, or of the scientific Zeitgeist that everywhere broods over the world, in contrast with Browning who stands rather for the ever-persistent spiritualistic or ideal habit that remains over to us from a past age—and must remain always. Not that the blight of materialism, that disease of the speculative side of science that has grown endemic in the minds of the leading *savans*, has in the least touched the inspirations of the Laureate. Far from it. But

he has deliberately entered upon the task of turning to poetic fruitage the latest revelations of science, as she—

“reaches forth her arms
To feel from world to world, and charms
Her secret from the latest moon”—

discovering in them the symbols of new moral truths, which, also, have come into commanding prominence through the destructive analysis of science itself. This accurately describes Tennyson's unique place among the singing prophets of our time.

But we must bear in mind that Tennyson carved his masterpiece, *The Idyls of the King*, from the old British cycle of legendary romance, the fascinating story of King Arthur and his Table Round. The development of these legends from their first form in Geoffrey of Monmouth's book, down to their last shape in English, in Malory's *Morte d' Arthur*, which book was constantly in the hands of Tennyson when he was fashioning these matchless *Idyls*, makes a line of learned research singularly attractive to those who are interested in the material out of which the poet carved his fame—the paleontology, so to speak, of the masterpiece in hand. In the opening chapters of Mr. Maccallum's work, we find an original and exceedingly valuable contribution to the study of Arthurian story, in itself enough to secure for the book the close and interested attention of all critical students of the *Idyls of the King*.

But Mr. Maccallum is anxious to have us know that the main design of his book is to vindicate for the *Idyls* the high place awarded them by the poet's admirers—as against a disparaging criticism lately indulged in by men of acknowledged standing in the literary guild. In this regard his closing chapters (VI to IX) are of very great value, treating of Tennyson as Arthurian poet, and of the general meaning of the *Idyls*, and of their significance as a series. Concerning this portion of his task the author has these suggestive words: “My apology for adding another criticism to the many that already exist, is that, so far as I know, my interpretation is somewhat different from those that have been hitherto offered. And I cannot but think that much of the disparaging comment on the *Idyls of the King* which we have lately heard, is due to the neglect of their allegoric character, or to the adoption of a false allegoric clue. Rightly understood they seem to me to solve the problem of modern Arthurian poetry, and to represent the climax of at least the later development.” What the author has done in this line that shall be permanently valuable, at least challenges the close and impartial consideration of every thoughtful student of the *Idyls*, especially of all those who aim to command the secret of Tennyson's art in the direct study of the *Idyls* in class-room work. W. H. WYNN.

A. C. ARMSTRONG AND SON, NEW YORK.

The Books of Chronicles. By W. H. Bennett, M. A., Professor of Old Testament Languages and Literature of Hackney and New Colleges. pp. 464.

The Second Book of King. By F. W. Farrar, D. D., F. R. S., Archdeacon of Westminster. pp. 496.

The editor of the "Expositor's Bible" series was exceedingly judicious in choosing Professor Bennett for the Books of Chronicles. Along with the thorough scholarship apparent on every page there is a freshness of treatment and an attractiveness of style that give a real charm to what, in the hands of many, would have been very dull reading. Professor Bennett very properly does not attempt to write the history of Judah, and hence uses material common to Chronicles, Samuel, Kings, Ezra and Nehemiah only so far as the continuity of the narrative requires. For the full exposition of the parts treated briefly, the reader can turn to other books of the same series. It is much to the expositor's credit that his thorough treatment of such a portion of the Bible, as Chronicles, is enlivened by so many apt historical illustrations and pervaded by so much spiritual instruction. He says: "One object I have had in view has been to attempt to show the fresh force and clearness with which modern methods of Biblical study have emphasized the spiritual teaching of Chronicles." In this object he has been eminently successful.

Archdeacon Farrar has appeared before in this series and has well commended himself by what he has done. His exposition of the Second Book of Kings is on the same high plane with that of the First, and proves one of the most valuable and interesting additions to the "Expositor's Bible" series.

T. AND T. CLARK, EDINBURG.

[Imported by Charles Scribner's Sons, New York.]

The Earliest Life of Christ ever compiled from the four Gospels. Being the *Diatessaron* of Tatian (circ. A. D. 160). Literally translated from the Arabic Version and containing the four Gospels woven into one story, with an Historical and Critical Introduction, Notes and Appendix by the Rev. J. Hamlyn Hill, B. D., Author of an English Version of "Marcion's Gospel."

Whether viewed from an antiquarian, historical, harmonistic, critical or apologetic point of view, this is undoubtedly one of the most interesting publications that has appeared in many years. Tatian was an apologist for the Christian faith shortly after the middle of the second century. He fell later into heresy, and breaking away from the Catholic Church became the leader of a fanatical Gnostic sect.

His work, the "Diatessaron," that is, the four Gospels reduced to one, or the Gospel compiled "through the four" Gospels, was either

originally composed in Syriac or appeared very early in a Syrian version, and was no doubt most widely circulated in that country. "The author seems to have resided chiefly in Syria, not far from Antioch; but he is thought to have died at Edessa about A. D. 180."

Allusions to the work are found before the middle of the second century, as also in Eusebius and Epiphanius, and in writers of the fifth century. An Armenian translation of it was known in the fourth century. Then after having long been lost, an Arabic MS. of the work was brought to the Vatican Library in 1719, and in 1886 a like copy, containing, however, some important differences of detail, was presented to the Borgian Museum. This work in Arabic was published at Rome in 1888, accompanied by a Latin translation, the wording of the text being based upon a careful comparison of the two MSS. of the Vatican Library and the Borgian Museum respectively. The present English version was made from the Latin, but was compared also word for word with the Arabic text.

The Gnostic errors entertained by Tatian led to the exclusion of the Genealogies of Matthew and Luke from the Harmony since they exhibit the descent of Jesus from the seed of David according to the flesh. Otherwise it is free from heretical alterations, though not wholly without apocryphal additions. Kurtz says of it: "All the four Gospels are in brief summary so skillfully wrought into one another that no joining is ever visible. What cannot be incorporated is simply left out, and the whole historical and doctrinal material is distributed over the one working year of the Synoptists."

Its significance for the New Testament text may be inferred from the fact that while it is two centuries older than our oldest MSS., it contains, with the exception of the adulterous woman, all the important or doubtful passages, the doxology of the Lord's Prayer, the closing verses of Mark, &c. Its apologetic value is seen in the circumstances that when this harmonistic arrangement was made, there must have been extant and universally recognized as alone affording authentic information of the life and doctrines of Jesus, the four canonical Gospels. "Evidently the four were at that date regarded as related, and as virtually one." The mere fact, now apparently beyond dispute, that about A. D. 160 there was room and a demand for a work of this nature, is a fact of the highest significance.

The introductory explanations and the tables of reference and other matter collected in the Appendix, will enable the reader to form an idea of the nature and value of the work, and of its bearing upon modern controversies.

E. J. W.

The Concordia Publishing House, St. Louis, Mo., sends us Heft III. pp. 47-69, of *Hedyphonia*, eine Sammlung geistlicher und weltlicher Chorgesänge für die gemischten Chöre unserer Gymnasien. Students and lovers of music will find this a choice collection well worthy of their attention.

JOHN D. WATTLES AND COMPANY, PHILADELPHIA.

Studies in Oriental Social Life and Gleams from the East on the Sacred Page. By H. Clay Trumbull, Author of Kadesh—Barnea, etc. pp. 8vo. 437. \$2.50.

An uncommonly beautiful print, heavy paper and copious illustrations combine to make this large volume exceedingly attractive to the eye. But all students of the Bible will soon be absorbed in the intrinsic and incomparable interest of its contents. The various books which make up the Canon were not only written thousands of years in the past, but they were composed amid scenes and customs and manners far removed from everything with which Europeans and Americans are familiar in modern life. And besides, under the guidance of the Holy Spirit these books are the product of the Oriental mind, which in its methods, thought and life differs so vastly from every characteristic of the Occidental mind.

Clear and practical and inspiring, therefore, as the Scriptures are in their substance to the simplest minds, they are largely a sealed book even to scholars, unless we can read and interpret them from the point of view from which they were written. The student of to-day in the western world must be able to translate himself to the distant east at a period in the remote past. He must see Bible truths as an Oriental sees them.

In order to assist us in this task, Dr. Trumbull, who has not only made an exhaustive study of ancient Oriental life, but has traveled extensively over all Bible lands and viewed with his own eye the unchanging scenes and customs by which they are characterized, gives us here in a simple and entertaining style a classified treatment of certain phases of Oriental life and methods of thought, illuminating thereby numberless passages of both the Old and New Testaments.

The subjects specially discussed are "betrothals and weddings in the East," "hospitality," "funerals and mourning," "prayers and praying," the idea of "the forerunner," and of "the way," "the Oriental idea of Father," "the pilgrimage idea in the East," &c., &c. As the author gives in connection with each topic incidents and occurrences from his own observation, the environment of the biblical narrative becomes very life-like, and the meaning of many a text is wonderfully illustrated and enriched.

A very full topical index is added, as well as a Scriptural index, enabling the student to find readily the light he needs on any passage. While we know of nothing better in this line for ministers and other learned Bible readers and teachers, the author has succeeded in making a volume which cannot fail to be read with interest and profit by any class.

E. J. W.

G. W. FREDERICK, PHILADELPHIA

Elements of Religion. By Henry Eyster Jacobs, D. D., LL. D., Norton Professor of Systematic Theology in the Lutheran Theological Seminary in Philadelphia, Author of "The Lutheran Movement in England," "History of the Lutheran Church in the United States," etc., etc. pp. 298. \$1.50.

The few hours between the express man's delivery of this book and the call of the printer for copy, have not permitted the measure of examination and the thoroughness of review called for alike by the subject, the merits of its treatment and the distinction of the author. But enough pages have been read to justify the opinion that it is a most timely work and that it is certain to attract extraordinary attention, not only in the Lutheran Church, but wherever men in the unsettled faith of the hour are inquiring after truth.

We predict that the author's presentation of certain doctrines will be a surprise to such Lutherans as have looked upon him as an extremist, and also that they will carry conviction to candid minds who for the first time see the old Lutheran theology in a modern garb and recognize its vital relation to personal salvation. We have never seen a theological work so free from technical and scholastic phraseology and forms of scientific expression, and it is refreshing to find such a treatise dispensing with the parade of learning and not weighed down with an accumulation of citations and proofs.

The late Dr. Charles A. Stork observed in his Inaugural at Gettysburg that "Lutheran theology, while it has kept the truth, has often kept it as the oyster keeps the pearl, by encrusting it in a shell, the shell of scholasticism." And to the question, what part has the Lutheran Church to bear in the advance of Theology, he answered: "She has to bring out yet more clearly and boldly the great features of Christian doctrine which she has always held as her distinctive mark; but which have too often been obscured or minimized by a dialectic or scholastic treatment."

This book, in our humble judgment, corresponds exactly with the *desideratum* portrayed by Dr. Stork. Dr. Jacobs' language in the preface sounds like a direct answer to that Inaugural, which indeed may have originally given rise to the conception of the work. Expressing his ever increasing devotion to the matchless expositions of Scriptural truth contained in the Lutheran Confessions, he recognizes "the fact that the Church of every age and every land has a peculiar calling to fulfill and a peculiar service, in the development of the kingdom of God, to perform. To confess the same faith in many lands and many tongues requires more than the translation of the same treatise from one language into others." Translations he characterizes as "merely temporary expedients." "The matter remains permanent; but the form changes not only with the language, but with the age, the cur-

rents of thought and the diverse classes of errors and attacks that succeed one another with great rapidity. We must speak the language of the time and place where Providence has placed us."

Applying this method the author has given us a popular treatise on Theology, covering in twenty-seven brief chapters the essential elements of the faith. Its tone is so irenic that one forgets that he has ever been involved in heated controversies on some of the points presented, and the form of discussion is so direct, straightforward and luminous as to give fresh interest to what is often regarded as the dry matter of doctrine.

One of the chief merits of the work is the connection it enforces between doctrine and life, in other words, the vital power which it shows to inhere in sound doctrine. And here appears, too, its intensely evangelical character. Take this precious illustration: "Every one baptized has the assurance by the words of promise of Baptism that are applied to him with the water, that God is seeking his salvation, that he is included in the covenant of God's love, and that he can perish eternally only by rejecting God's offers of salvation, and repelling the influences of God's grace. * * Every drop of water proclaims that God loves not only the world, but that he loves the particular child baptized, and that to this child every promise recorded in the Gospel most certainly belongs. He need not seek the assurance of his salvation in any secret decree of God; for he has, for all his life, the record in his baptism, that all the blessings of the kingdom of heaven have been provided for him, and that they cannot be lost, except by his own rejection and renunciation of this unspeakable gift."

On the question regarding the faith of infants, which Dr. Jacobs holds to be the same as the question whether infants can be regenerated, he cites, instead of the Lutheran divines of the sixteenth century, who with a single exception maintained this doctrine, the powerful argument of John Calvin, who found the possibility of infant regeneration "a necessary member in the argument for infant baptism."

On the moot question of the relation of Word and Sacraments the author says: "Instead of the Word and Sacraments being regarded either as coördinate, or the one as subordinate to the other, they are in fact incapable of comparison or contrast." "The difference is altogether in the mode in which the Word is applied." "The Sacraments bring to the individual the condensed Gospel." The Holy Supper "is a concentration of the Gospel of Redemption." This whole chapter will be found highly instructive.

On the Ministry Dr. Jacobs will doubtless wake up the "Missourians," holding as he does, "that the spiritual priesthood of all believers, and the ministerial office must always be carefully distinguished."

One of the most valuable features of the volume is an appendix of some fifty pages, giving certain topics fuller and more thorough treat-

ment, and, among other things, offering numerous testimonials to the force of the Lutheran position by theologians of other communions. The array of witnesses presented there, for example, in favor of the Lutheran interpretation of "the Communion of Saints," including those of the Ante-Nicene, Mediaeval and Reformation periods, it seems to us, puts it beyond dispute, that this clause is the evangelical definition of the Holy Christian Church.

We find some statements which if taken by themselves must be held as defective, if not erroneous, but as a rule the connection clears up and corrects their sense. "All that we know of God, we know through Christ." is such a statement. "All that is less than absolute certainty is doubt" is another. The assertion on p. 241 that "the ministry does not belong to individual Christians, but to the church in its collective capacity" seems to be in conflict with what is said on p. 235 as to the efficacy of Work and Sacraments not being dependent on the regularity of the way in which, or the instrument by which, they are administered. We surmise that with all the moderation which characterizes this treatise, critics will find extreme forms of expression in the chapter on the Ministry. Well adapted to intelligent laymen and invaluable to students and ministers, this latest product of the voluminous author will undoubtedly prove to be the most popular of his writings hitherto. Fortunately the price puts it within reach of all. E. J. W.

CONCORDIA PUBLISHING HOUSE, ST. LOUIS, MO.

Magister Johannes Brenz, der Reformator Schwabens. Von L. W. Gräpp. pp. 133. 1894.

This little book contains a life-picture of one of the most remarkable men of the sixteenth century. John Brentz was born in 1499 and died in 1570. He was educated at Heidelberg where he heard and made the acquaintance of Luther in 1518. With Bucer, Schnepf and others he was won for the Reformation. In 1522 he began his pastoral labors at Schwabian Hall, and at once introduced the doctrines of Luther, and corrected many abuses. His eminent abilities soon brought him to the front in the work of the Reformation. His counsel and assistance were widely sought. Luther and Melanchthon valued him as a true yoke-fellow. He wrote a catechism which is still in use in Würtemberg, and constructed orders of worship which at once became normative for South Germany. His commentaries and other writings, which are voluminous, are still valuable. His zeal for the Lutheran doctrine, however, led him to make extreme statements in regard to the person of Christ, and the Lord's Supper.

In this book his life is told with all the charms of romance, and illustrates the old adage that truth is often more wonderful than fiction. Brentz was cruelly persecuted, was driven again and again from his home, had his house robbed, and often for weeks had to hide himself

in caves, or in garrets or in old castles. His escapes from his enemies were simply marvelous. He believed in God, and God surely kept him, and finally brought him into a large place.

The book also gives many pleasing and interesting views of contemporaneous events. It is just such a charming story as makes one wish that other heroes of the Reformation would be treated to a similar biography. This really good book ought to be translated into English, and placed on the shelves of our Sunday School libraries. It would be worth a score of the biographies of the maudlin heroes and heroines who figure in our Sunday School literature.

J. W. R.

AMERICAN BAPTIST PUBLICATION SOCIETY, 1420 CHESTNUT ST., PHILA.

The Dawn of Christianity, or Studies of the Apostolic Church. By Henry C. Vedder. pp. 208.

The only objection worth mentioning which we have to this book is that it is so entirely *water-soaked*. The author believes that Immersion is the only valid mode of Baptism, and that adult believers are the only proper subjects of Baptism. Baptists would regard this as a merit in the book, and as it was written chiefly for Baptist young people, we would naturally expect to find a good deal of water in it. But even when we have squeezed out the excess of water, we have very much truly valuable matter left. The author is known as one of the readiest writers of his denomination. He is a scholar, and has made a scholarly use of the very latest literature on the New Testament. In four parts divided into numerous chapters, and the chapters divided by almost innumerable heads, he discusses "The Founding of the Church;" "The Gospel in Asia;" "The Gospel in Europe;" "Establishing the Churches." The style is literary, the description is vivid, the sentiment is devout. Baptists will find in the book the very strongest things that can be said in support of their distinguishing tenet, and Pedobaptists will not discover any facts or arguments in favor of immersion which have not been answered a thousand times.

J. W. R.

G. P. PUTNAM'S SONS, NEW YORK.

Papers of the American Society of Church History. Vol. VI. Report and Papers of the Sixth Annual Meeting, held in New York City, Dec. 27 and 28, 1893. Edited by Rev. Samuel Macauley Jackson, M. A., Secretary. Paper. pp. 224.

The contents are as follows: Constitution of the Society; an account of the Sixth Annual Meeting by the Secretary; the Schaff Memorial Meeting, at which the following papers were read: (a) Dr. Schaff as a Bible Student and Reviser, by Dr. Chambers; (b) Dr. Schaff as Uniting Teutonic and Anglo-Saxon Scholarship, by Bishop Hurst; (c) Dr. Schaff and the Lutheran Church, by Dr. H. E. Jacobs; (d) Dr. Schaff and the Episcopal Church, by Dr. C. C. Tiffany; (e) Dr. Schaff and the Roman Catholic Church, by Thomas Joseph Shahan, D. D.;

(*f*) Dr. Schaff as a Literary Worker, by E. C. Richardson, Ph. D., Librarian of the College of New Jersey; (*g*) A Tribute to Dr. Schaff from Dr. Jos. H. Allen, of the Unitarian Church. Then follow these papers: Life and Work of Bishop Francis Asbury, by Rev. Asbury Lowrey, D. D.; Benjamin Schmolck, Author of "My Jesus as Thou Wilt!" a Monograph, by Rev. Jeremiah Eames Rankin, D. D., LL. D., President of Howard University, Washington, D. C.; The Life and Work of S. Thomas Aquinas, by Rev. Thomas O'Gorman, D. D., Professor of Church History, Catholic University of America, Washington, D. C.; The Gospel of Peter, by Rev. Arthur Cushman McGiffert, Ph. D., D. D., Professor of Church History in the Union Theological Seminary, New York City; Faust and the Clementine Recognitions, by Ernest Cushing Richardson, Ph. D., Librarian of the College of New Jersey, Princeton, N. J.; The Contest for Religious Liberty in Massachusetts, by Rev. Henry S. Burrage, D. D., Editor of *Zion's Advocate*, Portland, Maine; The Doctrine of Apostolic Succession in the Church of England, by Henry C. Vedder, New York City; Prayers for the Dead, by Rev. Gilbert Fearing Williams, Washington, D. C.; List of Members, Honorary and Active; Index.

Among the members of the society we notice the names of the following Lutherans: Dr. E. T. Horn, Rev. William Hull, Dr. H. E. Jacobs, Dr. G. F. Krotel, Rev. John Nicum, Dr. J. W. Richard, Dr. T. L. Seip, Dr. J. A. Seiss, Dr. Adolph Spaeth and Dr. E. J. Wolf. There are 172 members.

D. L. AND J. A. YOUNT, GREENSBURG, PA.

Lost and Found; or The Prodigal in Six Positions. By Rev. A. L. Yount, A. M., Pastor of the First Evangelical Lutheran Church, Greensburg, Pa. pp. 65.

The six "positions," in which the prodigal is treated are: (*a*) At Home, (*b*) In the Far Country, (*c*) In Grief, (*d*) Returned, (*e*) Restored, (*f*) The Prodigal's Brother. These are good sermons, giving a faithful exposition of the parable and inculcating excellent lessons. They treat of an old theme in quite a fresh and interesting way. They are specially designed to save the young and old from worldliness.

PERIODICALS AND PAMPHLETS.

The *Popular Science Monthly* for October has, among its full and interesting contents, papers on the following subjects: The Foot-ball Situation, by Prof. Eugene L. Richards; the third contribution on Studies of Childhood, by James Sully; The American Champagne District, by Lee J. Vance; Some Lessons from Centennarians, by Dr. J. M. French; The Half-blood Indians, by F. Boas; West African Folklore, by Col. A. B. Ellis; The Professional Training of Teachers, by

M. V. O'Shea ; Funeral Customs of the World, by J. H. Long ; Poetry and Science, by Prof. William H. Hudson ; Sketch of Asaph Hall (with portrait). The October number completes Volume XLV.

Harper's Monthly for October is full to overflowing with choice contributions and everything in it is first-class. Lahore and the Punjaub is the initial paper. There are others on The Streets of Paris ; Iberville and the Mississippi, and Golf in the Old Country. The Golden House is full of interesting surprises for its host of readers, and The Royal Marine is what we might expect from Brander Mathews, for we are among the many who like everything he writes. There are three good short stories in this number and, while the illustrations in *Harper's* are always fine, we think the ones in this number unusually so.

The Atlantic Monthly for October will be in special demand because it contains the concluding chapters of "Philip and His Wife," a serial that has attracted much attention. The important papers in this number are Retrospect of an Octogenarian, A Russian Holy City, Recollections of Stanton under Johnson, A Playwright's Novitiate, The Philosophy of Sterne and The Railway War. The second part of "From the Reports of the Plato Club" as well as several excellent stories are contained in this number. The book reviews are unusually bright as are the contributions to the Contributor's Club.

When the lamps are lighted and the lessons learned, it will be very delightful for the youth of the land to take up the October number of *St. Nicholas* and find it brimming over with stories, poems, pictures, puzzles, letters ; and papers on The Lions of the Sea and Sir Walter Raleigh's House at Youghal. How charmed they will all be, for this is a bright number, and it seems to have been prepared with the thought that, so soon after resuming studying, the boys and girls would want something specially brilliant.

Table Talk for October opens with a paper by Helen Campbell on Another View of Woman's Work. Other papers in this number are on The Duty of Knowledge, and Halloween Reflections. The Menus, The New Bill of Fare, Housekeeper's Inquiries with their valuable replies, Food in Season, Fashionable Luncheon and Tea Toilets, and Capricious Washington, are all full of valuable hints to the home-makers of this and other lands.

The October *Century* leads with a paper of wide interest on The Real Edwin Booth. It consists of his familiar letters to his family and friends, with an introduction by his daughter, Mrs. Edwina Booth Grossman. There is also a monograph on McClellan and His Mission, which will be apropos to the recent dedication of the McClellan monument in Philadelphia. The fiction of this number includes the fourth part of Mrs. Burton Harrison's "contemporaneous" novel, A Bachelor Maid, and three short stories : the one by Mrs. Julia Schayer entitled

Brookes: A story of the Civil Service; As It Happened, by Nannie A. Cox; and A Robbery on the French Coast, by Mr. André Castaigne. The frontispiece is an excellent portrait of Edmund Clarence Stedman, engraved by T. Johnson, after a photograph by Cox; and Mr. Stedman is the subject of an appreciative article by Royal Cortissoz. An excellent number.

The *Review of Reviews* for October has a character sketch of Li Hung Chang, the Premier of China. Its departments of "The Progress of the World" and of "Leading Articles of the Month" maintain their usual excellence. Bryant's Centennial, by William R. Thayer, is of special interest and illustrated with five pictures of Bryant at different periods of his life. The frontispiece also is a picture of Bryant—a very excellent one. This Review still justifies the compliment paid it, when it was called "the busy man's magazine."

WANTED.—The editor of the QUARTERLY will be glad to get Nos. 29 and 44 of the *Evangelical Review* and Nos. 1, 2, 3 and 85 of the LUTHERAN QUARTERLY. He will give good prices for them. Address P. M. Biklé, Gettysburg, Pa.

